

# Herald of the Star.

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As The Herald of The Star proposes to include articles from many different sources on topics of widely varied interest, it is clearly understood that the writing of such an article for the "Herald" in no way involves its author in any kind of assent to, or recognition of, the particular views for which this Magazine, or the Order of The Star in the East, may stand.



TO MY FELLOW-MEMBERS  
OF THE  
ORDER OF THE STAR IN THE EAST,  
AN INTERNATIONAL ORGANISATION.

FRIENDS,

In the terrible calamity now upon us lies a great opportunity for all who, like ourselves, believe in the near coming of a great World-Teacher; and it is well that our hands should be outstretched to grasp it.

European nations are divided among themselves, bitter feelings take the place of goodwill, and the world is hurrying towards a storm all the more devastating because of the great peace which shall succeed it, a peace greater than has been known for centuries.

Believing, as most of us do, that even this awful calamity is but one of the signs of the coming of the Peace-bringer, and that if our wisdom were deeper we should see in the horror and misery God's chastening of His people that they may learn to welcome His Messenger, the question "Where lies our duty?" must have a profounder significance for us than for those who look not forward with the same hope as ourselves.

First and foremost, our duty is to the country to which we belong, to our motherland. Whatever sacrifices she demands of us we must gladly make, not out of hatred towards the countries ranged against us but out of love for our own, and in reverent homage to Him who is guiding man to his divinity as well through storm as through peace.

All that is smaller in us—our personal affections, our comforts, our ease—is to be merged in the larger virtues which war calls forth. We offer our smaller individualities to the nation-soul, and for the time the uplift of the larger life possesses us.

To some the larger life with its more powerful forces proves a heavy burden, and love of country intensified reacts in hatred intensified.

Here is our opportunity.

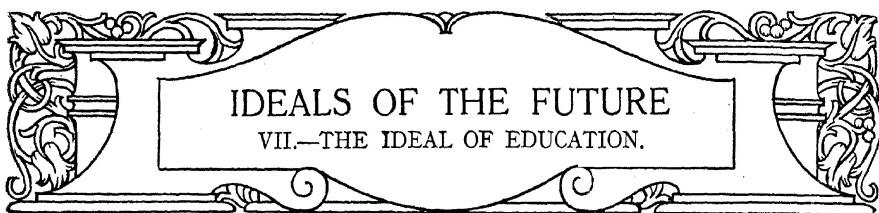
We do not ask for peace, but rather that the Divine Will shall find in us clean and deep channels through which It may deign to flow. In God's own time peace will come, for He is leading us to peace eternal, and we do not seek to hold the Surgeon's hand from inflicting suffering whence new life and strength must inevitably spring.

But in each heart is to be kept alive and strong a loving sympathy for those ranged against it through force of nationality. Each member of the Order has the solemn duty of guarding through this time the channels of goodwill which bind one nation to another, channels now in danger of rupture. The more violent the hatred, the more uncompromising the misunderstanding, the more imperative our duty to combine all that true patriotism may demand with absence of hatred and with an eager readiness to meet our enemy, more than half way, when opportunity offers.

The little centres of goodwill which we may thus establish, however much assailed by ignorance, will not only do their share in minimising the brutality of war, but will be powerful instruments in the hands of the Higher Powers when They shall see fit to use them.

I may, therefore, be permitted to recommend to National Representatives, and to local Secretaries, to organise their members as far as practicable (1) into bands for their country's service, (2) into groups for collective meditation (a) on the fact that the Divine Spirit is working in storm as well as in peace, and that we must, therefore, endeavour to see even in the present conflict the working of God's plan for men, so as to co-operate with it more intelligently than could otherwise be possible, (b) on goodwill towards those nations against which, for the time being, their country strives.

We may not know what the outcome of this war will be, nor to which nation victory shall be given, but we do know that a Divine Messenger will soon be in our midst, and that in His presence hatreds shall cease—it may be for ever.



*Continued from page 413, No. 7.*

Given this freedom on the part of the child, and the recognition that education is to be adapted to the child, not the child to education, we may outline the general type of the education suitable to the age of the child.

From one to seven years of age, observation should be cultivated, for the senses are at their keenest in early childhood, and they should be trained for their special work. Quickness of observation should be encouraged, and, as far as possible, action growing out of the observation. Rapidity of judgment as to the best means of meeting difficulties seen in the course of observation is a valuable faculty to develop ; for this, games may be devised, in which difficulties should suddenly appear, *e.g.* a child riding a tricycle—a bicycle would be too dangerous for this game—should have an obstacle suddenly thrown in his way, and so on. He should be trained, also, to recognise at a glance a number of objects suddenly presented and withdrawn ; he may be taken into and out of a room where various things have been arranged, and then asked to say what was in it. When out for a walk, his attention should be drawn to the many objects passed, and alert attention should thus be aroused and trained. Every question he asks should be answered, where answer is possible ; where it cannot be answered, the reply should be truthful : “I do not know,” or, where necessary, “You cannot understand that till you are older.” It must always be remembered that a child is puzzled by the world in which he finds himself, and which he tries to interpret by the dim memories which he brings with him ; moreover, his

questions show his tendencies and his character, and thus help the teacher.

The bases of character should be laid in these years of early childhood, by stories of great men and women, of heroes, martyrs, saints—where the saints are virile and active in good deeds such as would arouse a child’s enthusiasm—first of his own country, and then of other lands. All that is didactic and theoretical in morals should be avoided, for the child is thereby repelled. In religion, it is enough that he should learn that God is in all and is Love, and that we should love each other, being all brothers and sisters in our life. The great doctrines and reincarnation, karma, the invisible worlds and their inhabitants, the eternity of spirit—should be *taken for granted*, not *taught* ; conduct should be based on them, simply and explicitly, as matters of course, as on any natural laws and facts. Religion and morals must grow by practice and observation of results. As a rule, a child easily learns by heart, and enjoys recitation ; this may be utilised to store his memory, as occasion offers, with easily remembered rhymes, embodying great ideas. He will never forget them.

All studies requiring the exercise of the reasoning faculties should be avoided ; the brain is not ready for them. It is enough to draw the child’s attention to simple sequences, and so promote the growth of the inter-linking processes of the brain-cells which are the instrument of mind, and to help him in the association of related ideas. Appeals to right feeling are more suitable to this age than appeals to reason ; the latter should be used tentatively and sparingly, and

no sign of blame or of impatience should be shown where they are disregarded. Lessons should be very short, and be made as much like play as possible ; attention should be fixed by the interest of the objects presented, and any sign of fatigue or flagging should be met with change.

During this period the fingers should be trained, and manual dexterity acquired ; opportunities for modelling and drawing should be offered, elementary studies in form and colour. Artistic faculties show themselves early, and the child who possesses them will seize on the materials if they are placed in his way. Needless to say, that those who show them should be given artistic training in the next stage of their education. Those who show no artistic tendencies should still be taught to use their fingers dexterously, for manual dexterity is always and everywhere useful.

The teaching of languages by conversation is suitable, as they are most easily acquired by memory during this period. The committing to memory of some statements of fact which the child does not understand, of some laws embodied in axioms, some formula later to be applied, is stimulating ; for these remain in the mind as matters on which the child-mind exercises itself in efforts to understand, and thereby it grows.

Above and beyond all, perfect health must be aimed at ; the body should be exercised and trained, food should be plentiful and simple, sleep-hours should be long. Deficient study may be made up later in life ; deficient health and growth, never. The life of maturity depends on the wise and careful nurture of childhood, and errors made in this are irremediable.

From seven to fourteen is the time for learning facts that cannot be learned by observation, and those which, while susceptible of observation, have to be sought for. Geography, history, elementary science, composition by written descriptions of things observed and by letter-writing, and the like, should be studied in this period. Morals should now be taught as a science, and right emotions sedulously cultivated ; the contrasted effects of right and wrong emotions should be shown, constantly illustrated by

examples drawn from life. Thus the channels will be prepared for the great surge of emotions accompanying puberty, and these will run towards high ideals of patriotism, service, self-sacrifice, courage, gentleness, courtesy, instead of proving destructive forces, spreading ruin around. During these years the future career of the boys and girls will be indicated by their faculties and their pre-possessions, and the line of their studies will be directed to suit these, though without very much specialisation. First aid, the value of food-stuffs, simple cookery, domestic sanitation and hygiene, some manual craft, should be taught to all, and physical training—athletics and games—should have full time allotted to it.

From fourteen to twenty-one education should be specialised, one kind suited to the future career of the student should be dominant—literary, scientific, artistic, mercantile, branching in the sub-divisions of each in the second half of the time, and some subsidiary teaching being given in the other kinds, *i.e.* a future lawyer, literary man, statesman, should have the literary side dominant, with some training in science and art ; the future scientist, engineer, doctor, should have the scientific side dominant, but should not be left devoid of all literary and artistic culture. To this period belongs the study of logic, mathematics, economics, civics, philosophy—all that demands the use of the higher intellectual faculties. Here must be trained the future citizen, the foundation having been laid in the earlier periods, and here must he learn why and how he should bend all his energies to the effective discharge of all the duties incumbent on him as a member of the Commonwealth.

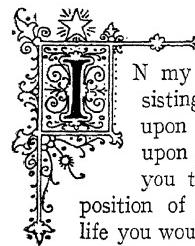
This sketch is necessarily but a broad outline, requiring innumerable details for its completion, but it sufficiently suggests the stages by which the Ideal of Education should be approached, the Ideal of enabling the newly embodied Spirit to unfold and develop his faculties, so that he may become a useful citizen in the country whereinto he has come, and may become an ever more useful Servant of the Humanity to which he belongs.

ANNIE BESANT.



## WORK AND WAGES OF THE POOR. UNEMPLOYMENT: THE UNDERWORLD.

LECTURE II.



**T**N my last lecture I was insisting, as you will remember, upon the misery of existence upon £1 a week; and I asked you to put yourselves in the position of imagining what sort of life you would yourselves be leading on that income. I want to make you understand, as clearly as I can, that it is not physical suffering alone that issues from this, but also a practical impossibility, under such conditions, of escaping moral degradation.

So far I have dealt with poverty as it touches particularly the family and the home. I have been dwelling on the children's and women's side of the question. Now I want to pass to the person who brings in the 20s. a week, the bread-winner—generally a man, though quite often a woman. To show you the gravity of the thing, let me remind you, first of all, of the numbers existing on this miserable pittance. There is a wide-spread fallacy that the poor in general are pretty comfortably off, and that if only agitators and "stirrers-up of discontent" would leave them alone, everything would go along smoothly. But really there is no need of agitators. The poverty of to-day is far more powerful than all the agitators in the world; the little finger of hunger is thicker than the loins of all the stirrers-up of discontent. What is this poverty as it affects the wage-earner? Let me put it first in round figures. There are to-day over a million adult men (not boys or lads or women, who, you may say, cannot be expected to get high wages), but there are over one million adult men in this country earning less than 30s. a week. Now, when you consider what proportion this

bears to the total working population, you will see it is no exaggeration to say that these low wages are a very serious and widespread evil. And remember that in the vast majority of cases this wage is a "family wage"—*i.e.* it means poverty for wives and children as well as the men themselves. Nor do the people with earnings, which often are not sufficient to keep body and soul together in decency, come only from what are called the "sweated" trades. There are hundreds of thousands of them to be found in our great staple industries—the national industries upon which we pride ourselves.

### RAILWAYS.

Take the railways. To-day there are large numbers of railway servants, men occupying very important positions, responsible for the lives of the public, scandalously underpaid. Many are getting 19s., 18s., and 17s. as their full weekly wage, on which they are supposed to keep themselves fit, and bring up a family respectably.

### AGRICULTURAL LABOURERS.

Everybody, again, knows the condition of the agricultural labourer. In Dorset the average wage of an agricultural labourer is 12s. 6d. per week. It is true that he gets certain allowances, some portion of a garden, some allowance of beer and harvest money, and so on; but even so, his total wage cannot be reckoned at more than 16s. 6d. per week. Even when you make allowance for the difference in the cost of living in the country, 16s. 6d. is not enough for a man, with three or four, or perhaps more, persons dependent upon him, to maintain a civilised existence. I could take you to-day into the

cottages of labourers that I know personally in Wiltshire, where the people have never really enjoyed life; have never had a fair opportunity of bettering their lot; have, in fact, known little else but the dull struggle, month after month, and year after year, to make both ends meet.

#### COTTON INDUSTRY.

Even in such trades as the textile industry, where we lead the world, wages are not satisfactory. I was told the other day, by a friend of mine, that he had been at a meeting where the ludicrous statement was made that the average wage of operatives in the Lancashire cotton mills was £4 a week. Figures published recently by the Board of Trade, covering the earnings of the whole of those employed in the cotton mills, show



CHILDREN OF THE SLUMS.

a weekly average of 19s. 5d. This includes, of course, a number of juveniles who are not, perhaps, expected to get the wages which a man or woman would get; but the average even of the competent men weavers in this important trade is only 24s. 10d., and of the women 23s. 4d. a week.

#### MUNICIPAL SERVANTS.

Another illusion which some of us cherish is that the public employees, the servants of the state and municipality, are, as a whole, very satisfactorily treated. Go and ask at Deptford, at the great Admiralty establishment—employing many hundreds of men in victualling the ships of the Royal Navy. For years these men have been struggling with the Admiralty to get an increase on a

minimum wage of 24s. a week. Living is no cheaper in Deptford than it is in any other part of London, and 24/- is not a fair wage as the Admiralty well knows, and as we, who are responsible for the Admiralty, know also. We are grossly underpaying these men. If you go into the country, and examine the wages of the employees of the county and rural district councils—the men on the sanitary staffs and so on—you will find that the average wage is 17s. 11d. a week, and more than a fifth of the men on that pay are working over sixty hours a week. Not a very creditable state of things for us as employers, forming, as we do, the richest nation in the world! Let me leave the men for a moment, and come to the women. Of the women in the sweated home-work trades I spoke last week. I am dealing now with what may be called the established women wage-earners. The weekly earnings of women, taking the average throughout the great industries, never reach anything like 20s.; the general rate works out at about 2½d. to 3d. an hour. Now, the ordinary argument about women is that they should not be paid as high as men, since they have not got a family to maintain. But the truth is that out of this huge army of women workers, with their 10s. or 12s. a week, a large proportion are supporting other people—children or parents, or sometimes even husbands.

#### POST OFFICE SERVANTS.

Let me call your attention to one or two particular trades where women are sweated. Almost anywhere, where women are employed to-day, you will find that the wages are deplorably low. I will take the instance of the Post Office. There is a branch of the Post Office employing some 15,000 women who are known as Sub-Postmasters' Assistants. If you go to the smaller post offices, such as you have in the country villages, or in the suburbs of London and other towns, you will find that they are very frequently placed in a grocer's or stationer's, or some other shop. There are 23,000 of these shops, where a contract has been made by the shopkeeper with the Post Office to carry on the

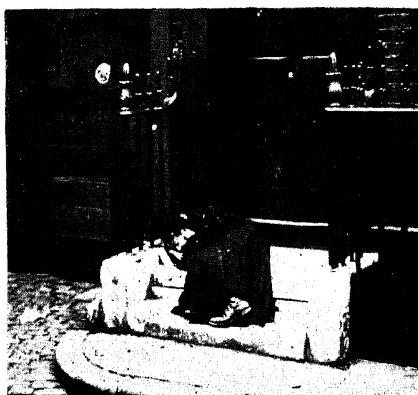
postal business. Some of them are run entirely by the man himself, or with the assistance of his wife. But in others women, and young girls from seventeen upwards, are hired to do the work. These are the Sub-Postmasters' Assistants. Many of them live at home, and no enquiry is made, when it is a question of paying wages, as to whether they have only themselves to support, or other people as well. The hours of work of these women are very long, extending often to sixty-five and even seventy-two hours per week, and their remuneration is disgraceful. I will give you one or two typical cases, from an inquiry recently made into the conditions of these young women. Here is (1) the case of a young counter and telegraph clerk, who has had six years' experience of this kind of work. She lives out, and has to pay for her own lodging; no meals are found for her, and she works for seventy-two hours a week. Her weekly wage is 12s. (2) An experienced counter and telegraph clerk who has had five years' service. She receives 12s. 6d., and she works alternately sixty-six and sixty-eight hours a week. She lives out, with "nothing found." (3) A young counter and telegraph clerk in Kent, who has expended the sum of six guineas in taking a course in telegraphy. She lives on the spot, and she gets, in addition to her board, the princely sum of 4s. a week. She works from sixty-six to seventy-two hours or more, and every other day she gets up at four o'clock in the morning to attend to the mail. Now, I do not say that every one of the fifteen thousand lead such an existence, but I do say that these scandalous cases are only too common.

#### LAUNDRY TRADE.

Take one other women's industry—the laundry industry. This is a highly important trade, and one where I should have imagined it would have been considered worth while to have made the workers both comfortable and efficient. But the wages paid in laundering, both to the factory workers and to the shop workers, are miserably low. Here and there you will find highly skilled ironers fairly well treated; but the average wage is 12s. 9d. a week, and seventy-five per cent.

of the women earn less than 15s. a week.

There is one important point which you have to remember in connection with wages, namely, the increased cost of living. It is all very well to say that things are better than they were in years gone by; but unless you go very far back indeed, and exclude a good many relevant considerations, things are not better than they used to be. As a matter of fact, since 1905, according to the figures published by the Board of Trade, the general retail prices have gone up by thirteen per cent. And if you go back to 1896 you will find that they have risen by twenty-five per cent. That is to say, that the woman who is spending a sovereign to-day is only



WORN OUT.  
A snap in a city bye-turning.

getting as much for it as her mother got for 15s. If wages had gone up correspondingly, the matter would be different. But wages have been practically stationary, and these enormous rises in the price of food and other necessities of life are, therefore, tantamount to a serious fall in real wages.

Now, let me come to the length of the working day. I referred just now to the wages of railwaymen. If you take their hours of work you will see that they are equally unsatisfactory. To-day, on the railways of this country, there are tens of thousands pretty regularly employed for over twelve hours a day. The carmen are another class who are working incredibly long hours. These men are often out at 5 o'clock in the morning, and do not go home till ten or

eleven at night. Some of them do not know what family life means at all ; few have any real opportunity of recreation or of leisure. Not long ago, in one of the transport industry disputes, there was a large section of carmen actually striking for a limit of twelve hours a day to their work ! Take, again, the women. Numbers of young women are having the best of their lives stolen from them by being pinned down to their work for enormously long hours. You will discover thousands employed in tea shops for seventy and even eighty hours a week. Nor are these long spells confined to the very poorest. In general, of course, the tendency is that the poorer you are the longer you work ; but there are many struggling shop-keepers who are in the same case. I know a grocer in Bethnal Green who opens his shop every morning at 7 o'clock, and closes at 11 at night (with the exception of Sundays, when he opens at 8 and closes at 2). That man has told me—he is frequently complaining, and one is not surprised—that it was a “dog's life,” and if he had his time over again he would certainly go to a trade. He has to keep open all these long hours because his customers are the poor, who drop in for three-penny-worth—or even a farthing's worth—of this or that, at all sorts of odd times. (I have seen people buying a loaf of bread or half-a-pint of milk there at 8 in the morning, or a pennyworth of pickles at 10.30 p.m.)

Now, let us consider for a moment what is the result of this cheap labour and over-work. Inevitably, the men and the women undergoing such privations are doomed to physical degeneration. You can see it going on under your eyes. It leads, secondly, to a poor quality of output ; for no person in his senses can suppose that the tired work done by tired and under-paid people is really good work. And, thirdly, it leads all too frequently to moral and intellectual degradation. At best, it leaves a man disappointed and undeveloped, so to speak—robbed of all chance of recreation and of proper joy in life. The other day I was at a meeting in South London where the discussion was turning on the hours of work. A middle-aged man—well-educated for a workman—the father of a family, and a

steady Trade Unionist, was describing his own position. He was employed in the Woolwich Arsenal, and for seventeen years, he said, he had not been able to get out of his narrow environment ; he had forgotten what the country looked like. Long hours and small wages kept him from all possibility of developing himself. And in that same room there were scores of his fellow-workmen to whom the country was a mere word—something which they could see on a poster on the walls, and no more. This is not mere sentimentalism ; the deprivation of the joy of holidays, of change of scene and air, is a very real and serious loss to the minds as well as the bodies of the overworked slaves of industry. At the worst, these conditions reduce men to brute level. What can you expect out of a carman who has been working 12 hours a day ever since he left school at the age of fourteen, or of women toiling, year in and year out, for seventy or eighty hours a week, for a wage of 8s. or 10s.? Religion, art, literature, drama, politics—all the mental and spiritual activities which mark off men from the beasts—are little but a mockery to such as these. Theirs is to work, to eat, and sleep, that they may keep on working—and perhaps to drink, that they may forget their work !

#### UNEMPLOYMENT.

I have not time to go at length into the important question of unemployment ; I can only just suggest what it means. One has known numbers of men who have gone through it—men who have fallen out of work and have sunk gradually from hope to anxiety, and finally to utter despair and destitution. There are times, as you know, when a great periodical “trade slump” throws numbers of men all over the country out of employment. There are trades which every year go through what is called a “slack season.” Some of these trades experience very prolonged slackness, when numbers of people are out of work. In the building trade, too, it should be remembered, and in some others, the system is such that men are constantly out of a job, with no real guarantee of getting in again. Then, again,

there is a form of unemployment—perhaps the worst form, and the most widely-spread—which is called “under-employment,” and which is one of the results of the casual labour system. Though at this moment we have not got a great percentage of unemployed (perhaps not more than 100,000 or 150,000), the fear of unemployment is always hanging over the head of the workman. He knows that it is coming to him sooner or later, in one form or another. This fear of losing a job goes right down into the heart of the family life ; it is a constant haunting dread in the homes of the poor. As for “under-employment,” I would recommend you to read the Reports and the evidence of the Poor Law Commission, if you wish to get some idea of its effects.

to try again. Perhaps they will get a job, perhaps not. They may be employed for one day, or for a week—perhaps three or four days in the week. The whole thing is a matter of chance. For some of them it may be very serious—literally a question of whether they and their children shall have food or not. Sometimes you may see an appalling sight—the sight of hungry men struggling like wild beasts in their eagerness to get a day’s work. I have seen a crowd, too, in the depth of winter, waiting outside a borough council’s offices, for a job of sweeping the snow from the streets, literally fighting with fists and feet for the chance of a couple of shillings. And then—let me ask you to consider the wives of these chronically unemployed, to picture what kind of a home



ON THE THAMES EMBANKMENT.

One of the witnesses told the Commissioners that in the Liverpool Docks, at the busiest time on the busiest day, it was calculated that there were jobs for 15,000 men, and at the same time there were generally 25,000 men waiting to get these 15,000 jobs ! So that when the docks had absorbed all the men they wanted, there were 10,000 waiting outside unable to get work. What happens to these men ? They are unemployed for the day. Most of them can do nothing but loaf about—very likely in and out of the public-house—kicking their heels until to-morrow morning, when they will return to the Docks

life is theirs, and what “house-keeping” must mean for women who never know what money, if any, their husbands will bring home, whose weekly income may range indifferently from nothing to 25s. The system, if indeed it can be called a system, spells demoralisation for men, women, and children.

#### THE UNDERWORLD.

Now let us pass from unemployment down that broad path that leads to the Underworld. This Underworld that I am going to speak about represents the last stage of

poverty and misery, and it is peopled by four classes—the unemployable, the prostitute, the criminal, the pauper. Need I say that from unemployment it is all too easy to fall into “unemployableness”? It does not require a very highly developed imagination to see that a man who has been out of work for weeks, maybe for months, will by degrees deteriorate and become physically unfit. That is what befalls the first of the tenants of the Underworld. There is a “class of unemployables”—a large class, perhaps. But they are not all unemployable from innate wickedness; they were not born wastrels and loafers. They are, in the main, the unhappy victims of an industrial system that counts the making of profits as everything, and the welfare of those that make them as nothing. “Unemployableness,” in short, is the natural result of unemployment.

There remain the pauper, the prostitute, and the criminal. All these are largely the helpless victims of poverty. Take the case of the prostitute. There has been a good deal of nonsense talked about the White Slave Traffic. I am as anxious as anybody to see the White Slave Traffic abolished, but how many of these great meetings that have been held have gone to the root of the matter, and recognised the part played by poverty in throwing women on to the streets and into the brothels. For every one woman who has been entrapped into a life of shame, there are a hundred who have been driven to it by sheer economic pressure—by hunger and want, in short, or the prospect of hunger and want. Consider the criminal. The proportion of the “criminal classes—that is, composed of fierce desperadoes and cut-throats, or born bullies and burglars—is, I assure you, remarkably small. Ask the Police Court Missionaries or others who are in constant touch with the “seamy side of life.” You will find that your thieves and your regular gaolbirds have all too often been pushed into some petty offence at the start, under the smart of poverty—and then have steadily sunk down into the abyss. I know a man—a decent enough man—who, a few years ago was in the service of a motor ‘bus company, working as a cleaner in the garage. His wages were only £1 a week, he had a wife

and seven children, and it was a bitter struggle to live. One day he took some pieces of lead that he found lying in the yard, and sold them for a shilling or two. He had no intention of stealing; he thought that the stuff was waste metal, which nobody wanted. His employers said that they did not wish to prosecute him. Nevertheless, the magistrate, after rating him soundly, sent him to prison for six weeks. So outraged justice was avenged, and a man’s life was ruined; for he has never succeeded in getting another job. Employers do not want “criminals”! Anyone who knows the criminal courts, or the life of the poor, can tell you of many a similar case.

One other word on this point. If you look at the Reports of the Prison Commissioners you will observe how constantly they insist



IN A NIGHT SHELTER.

on the pernicious effects produced by the system of street trading by boys and girls. In the great thoroughfares of London and many other towns, you may see numbers of young boys of fourteen, fifteen, and sixteen, for example, selling newspapers, drifting easily into vicious company, betting, indulging in “chuck-halfpenny,” and other forms of gambling. What is easier than for the juvenile delinquent to blossom into the full-blown criminal?

Finally, there is the pauper. I cannot speak at length about the Poor Law. But I may remind you that we have in this country something like a million and a half persons—men, women, and children—who are in receipt of parish relief. The treatment

of many of these persons is a national scandal. Thousands are herded shamefully in the workhouses; thousands are half-starved on outdoor-relief. You have Boards of Guardians allowing mothers 1s. or 1s. 6d. a week (in some cases not trusting the mother with the full 1s. in-cash, but giving her 6d. in money and the other 6d. in bread) for the support of a child. There are great hosts of pauper children, of pauper lunatics, of aged paupers, of pauper vagrants, of sick paupers. And this pauperism, which means loss of citizenship, as well as loss of liberty and of comfort, for most of them, is the result of a destitution that in a decently ordered society need not have overtaken

them; that probably for nine-tenths of them was utterly unmerited.

I have come, now, to the end of my brief survey of poverty. I have dealt with the family and the home, with the wage-earner and the woman, with the hundreds of thousands of children born to disease and hunger and ignorance and vice. And I have spoken of the Underworld, with its gates ever wide open for the weakly, the inefficient, and the unfortunate. In my final lecture I shall try to paint you a brighter picture, showing some of the solutions of this great and urgent problem.

W. C. M. LLOYD.

Brothers! When Christ came, and changed the face of the world, He spoke not of rights to the rich, who needed not to achieve them; nor to the poor, who would doubtless have abused them, in imitation of the rich—He spoke not of utility, nor of interest to a people whom interest and utility had corrupted: He spoke of Duty, He spoke of Love, of Sacrifice, and of Faith; and He said that *they should be first among all who had contributed most by their labour to the good of all.*—MAZZINI.

Every man takes care that his neighbour shall not cheat him. But a day comes when he begins to care that he does not cheat his neighbour. Then all goes well. He has changed his market-cart into a chariot of the Sun. What a day dawns when we have taken to heart the doctrine of faith! To prefer, as a better investment, being to doing; being to seeming; logic to rhythm and display; the year to the day; the life to the year; character to performance—and have come to know that justice will be done to us; and if our genius is slow, the term will be long.—EMERSON.

"Life is too short for aught but high endeavour,  
Too short for spite, but long enough for love,  
And love lives on for ever and for ever,  
It links the world that circles on above.

O God, in every temple I see people that seek Thee; in every language I hear spoken, people praise Thee.  
Polytheism and Islam feel after Thee: each says, Thou art One, without a second.  
If it be a mosque, men murmur the holy prayer; if it be a church, they ring the bells from love of Thee.  
Sometimes I frequent the cloister, sometimes the mosque: but Thee I seek from Temple to Temple.  
Thine elect have no dealings with heresy or orthodoxy: neither stands behind the screen of Thy Truth.  
Heresy to the heretic, orthodoxy to the orthodox: but the Rose-petal's dust, belongs to the Perfume-seller's Mart.

—ABUL FAZL (a friend and adviser of the Emperor Akbar), about 1576 A.D.

## WHY WE BELIEVE IN THE COMING OF A WORLD-TEACHER.

*Continued from page 395, No. 7.*

Passing from that emigration, take the fourth. You find the one which comes into Greece proceeds across the whole of Southern Europe, sends some of its children northwards into Scandinavia, from which they descend upon the northern coast of Ireland, making that splendid race still mentioned in Irish legends, only in the legend exalted into Gods, whereas they were really part of the great Keltic race spreading over Europe in ages gone by. When that has spread over the whole of Europe practically, although later dominated, in the north, by its successors, you find that the note that was struck in the civilisation growing out of it was the note of poetry, of art, and of beauty.

Of course, Greece is the country which rises in the mind of every one of us when we think of the splendour of literature, of poetry, of architecture, of sculpture, and of painting ; and taking the whole of those, you will notice that it is the note of beauty which is perpetually resounded ; and it is interesting to notice how lasting that has been, and that in the Latin races to-day, in strong contrast with those who follow, you find the form in literature thought ever more of than the thought which the literature embodies. Take any one who is writing in French. He may be writing on science, he may be writing on any subject that you please, but the Frenchman will not regard it as good writing unless, whatever the subject, it is good work from the standpoint of literature. He insists on exquisite form ; for it is beauty of form, whether it be in word or outline ; that matters not. It is beauty of form that the Kelt demands everywhere, and the Latin nations, as a part of the Keltic sub-race, cling to beauty as their birthright, their mark, among all civilisations of the world.

And then you come to the fifth, the Teutonic. That, again, has spread over Europe, save in the south, and is spreading in every direction over the world, across to America, then southwards to Australia and New Zealand, a colonising nation, or sub-race, beyond all, I think, that have preceded it. And so you come, one by one, to these successive emigrations. The Teutonic shows out especially, not the emotional side that embodies itself in art, but the concrete mind type which embodies itself rather in science ; not a civilisation seeking after beauty, but one which is seeking after knowledge, and having very very strongly marked that characteristic of individuality, which is giving rise to the competitive civilisation of our time, and to the struggles which have marked the whole of the evolution of Christendom. Take, then, those five sub-races one by one, and the question must naturally arise in our minds : Is that the end of it ? Have we come to the close of these successive impulses, or is it likely that, as we have had five of these impulses, we may look for a sixth ?

Clearly, as far as evolution goes, evolution has not yet reached its highest point. We cannot for one moment pretend that the highest point of evolutionary perfection is reached to-day. So, quite naturally, we slip into the conclusion that we clearly may look for another great impulse, another development of a sub-race ; and if we find that with each new sub-race a new religion and a new civilisation appear, it is not unnatural to suppose that the history of the past will be repeated in the present ; that with the coming of a new sub-race, there will be a new religious impulse, and on that, and moulded by it, a new impulse of civilisation,

to have its own characteristic mark as have the civilisations that have preceded it.

Now, what would that mark be likely to be? Here we are passing somewhat into the region of speculation, but not of irrational speculation. If we look at the movement of our time, it is remarkable to see growing up in the midst of a competitive civilisation the strong impulse of co-operation that you can see spreading at the present day. You find co-operative societies not only here in England, but in Germany and other lands, and everywhere among civilised countries there is a tendency to try to escape from the rigour of competition, and to find out some more economic, more rational, more human way of producing things which are necessary for the maintenance and the comfort of human life. Looking around, you can see that the competition of our civilisation is beginning to undermine it; for a long time it built it up. Once it was the moving force in the world, succeeding the others and dominating in its turn. It built a civilisation into greater wealth, greater prosperity, greater strength; but now we find that, carried out to its natural conclusion ultimately by the trusts in America, it is beginning on one hand to undermine the very civilisation that it built, and, on the other, to suggest that those trusts may show the way to the right organisation of production; and that all you will need to do is to make the organisers of the trust highly-paid public servants, instead of individuals striving only to accumulate wealth for their own profit. For so it is, when you try to study the movements of our day, you realise the impulse which is behind them, and so we realise that there is no great movement in the world which has not its use and its work to do, whatever the disadvantages which may be connected with it. And you must remember that while the value of the individual is the key-note of Christianity, it also teaches that the strong man should bear the burdens of the weak, and not use his strength for his own advantage. When you think of the example of the Christ, when you remember that in the minds of Christians He is the supreme example of self-sacrifice, of the One who might "have been rich and for our sakes became poor," then you begin to realise

why it is that in Christendom, the greatest of all competitive civilisations, you have more public spirit, you have more liberalism, you have more of the social conscience awakening, than you have in any of the older faiths, in any of the older civilisations; and that is a very important fact. It shows you that the second part of the teaching is now coming to the front.

I have indicated that co-operation will take the place of competition, and men will work for the community with more enthusiasm and more devotion than for individual gains. You will have gradually spreading over all civilised countries the old sense of obligation and duty, coming back in a higher and fuller form; once more people will drop the talking about rights, and begin to ask what are their duties; the teaching of Mazzini will be realised as true, that we have talked long enough about rights, now let us find out our duties. And there will gradually come, I think, the feeling in every civilised society, that there are only two classes that have rights—one the children, and the other the animals. Those are the two classes that have rights. The children have the right to education, the right to sufficiency of food, the right to decent shelter, the right to fit and healthy clothing—rights that every child can claim from its elders, and that it is the disgrace of a nation to ignore. The animals, also, have their rights, the right to swifter evolution, the right to kindness and gentleness in their service of humanity, and the right to be the happier because they come into our hands, and not more miserable, as too many of them are to-day. For you and me it is to recognise the responsibility of the discharge of the *duties* that we owe to those who are more ignorant, more weak, more helpless than ourselves. That, it seems to me, will be something of the note of the coming civilisation, as we may judge by the noblest tendencies that we are seeing in the civilisation of the day. It is not for any one of us to say what the Supreme Teacher will tell us when He comes. I am judging rather by tendencies we see growing up in the society round us, remembering that we have other sequences in nature, and that every great Teacher builds on the foundation laid by his predecessors; in that way we may, to

some extent, guess at the line of the civilisation that is now on the threshold of our world.

Looking then, at, and summing up, these reasons as I have put them to you, we have, first, the facts. The fact of the new type, the fact of a growing new distribution of land. Then, looking at the past of history, we have the previous types that have grown up; their religions and their civilisations. From these mere facts, we may draw the conclusion that the world has reached a stage to-day at which we may fairly look for the coming of a Teacher, for we have the new type which has ever brought the World-Teacher in its train, and the new civilisation has ever been founded after that great Teacher has come and gone. And we say that if this has already taken place five times in the history of the Aryan race, if we see appearing in our world of to-day the same signs that marked the previous cases, if we see the new type as we see it in past history, we have a right to say that it is likely, at least, that that which followed the type in the past will follow it to-day; and that we shall see amongst us again a Teacher speaking with a mighty authority, a Teacher to whom large masses of the people will listen, who will hear His voice and follow Him, and build the new age for our world, when a civilisation of brotherhood will flourish, and mankind will start on a new road towards perfection.

Such is the line of reasoning, then, that brings us to our expectation of the coming again of a World-Teacher, of a repetition of that which has taken place so often before; the signs being similar, we expect that the coming of the Teacher will be repeated. But there is one reason quite outside these which may appeal to many of you, as it does to myself, but only in so far as you believe in a government of the world—an intelligent, deliberate, governing, guiding training of humanity. All of you who believe in the existence of a Supreme Intelligence will probably also believe that that mighty Intelligence concerns Himself with the world which is His own emanation, with the humanity that forms his children. Those who, like myself, are Theosophists, may very many of them also believe that the Divine Authority that rules the world expresses

Itself through perfected men, through the great Occult Hierarchy that forms the officers, as we may say, of the ruling Deity of our system. If you believe in either one or both of these, then there remains another reason for looking for the coming of a World-Teacher, which appeals with tremendous force; and that, especially when we look back into the past, and we see that as each civilisation reaches a point to where decay is beginning to set in, where there is turbulence and unrest and trouble, where knowledge seems as though it could press no further without taking a quite new departure, where a cry has gone up from the world in the past, it has never remained unanswered; but ever there has come the answer in the form of a World-Teacher, so that the new departure might be made. Is there anything in the social and scientific conditions of our times to show that we are again at this point, which once I called the deadlock, so that in the great departments of human thought and human activity it seems as though we could go no further along the old lines? Take the cry which is going up from the various Churches for a surer foundation for their belief than they now find that they have in their possession since the higher criticism has assailed them, since the discoveries of archaeology have been thrown against them, since all the older foundations have been shaken, and authority no longer commands respect unless it can justify itself to intelligence and reason.

I was reading, only a few days ago, the Essex Lecture as delivered by the Dean of S. Paul's, who seems to be an apostle of the new departure within the Church, a new departure which is really old, although it seems new in our own days; and he points out there, that things have been changing with regard to religion, to Christianity, that the materialistic hypothesis that was brought against it has broken down, is insufficient; but he says it was at least a coherent and a rational scheme, explaining some of the things around us; now men in the Churches are looking for some other foundation, there seems a danger of their falling into scepticism; and he asks whether there be some answer to be given, whether there are any who suggest another foundation. And he

answers his own question by declaring that the Mystics may have discovered a foundation in human experience which is strong and firm ; and he goes on to say that he believes that Mysticism, the testimony of the Mystics, does offer the foundation that religion is seeking, and that the Mystics possess that which the religious world is craving for to-day. That new departure, then, seems likely to be made in religion.

Take science. Science is coming up to-day against a wall which it cannot overleap. It is exhausting its powers of investigation ; it is failing to make any further apparatus, finer and more delicate than anything previously made, by which the unknown can be brought within the grasp of scientific knowledge. In thus groping in what may be called the Borderland, you find some of its teachers, men like Sir Oliver Lodge, declaring that some strange things are facts in nature ; that he himself is convinced of the truth of telepathy ; he himself is convinced of the truth of clairvoyance ; and he says that there is evidence enough to show that to deny those things to-day is to prove yourself not rational, but ignorant. We find other scientific men showing a tendency to go along that line ; we find them forced by the remorseless pressure of facts to take up some of the methods of investigation that used to be scoffed at. Some of you may remember that a few years ago I showed you how they were taking up clairvoyance under a new name. They took the name of "Internal Autoscopv," and they felt that when they had a fine phrase of that sort they might accept the facts which hitherto they had rejected under the name of clairvoyance. It does not matter whether you call it clairvoyance or internal autoscopy ; it comes to exactly the same thing. Call it what you like, so as you take the facts. Investigators do not want to justify their own names ; they want only that the facts should be recognised which have been proclaimed, and which science has rejected. A scientific man told me, some years ago, that he was making investigations that he thought would prove the existence of superphysical intelligences working in nature. You would call them angels, the Hindus would call them Devas. It does not matter

what you call them, so long as you see that intelligence working in nature, and bringing about natural results.

Turn from religion and science to what really, in a sense, matters more—the condition of society at the present time. Religion is immortal ; we need not be anxious about that. Science is bound to go on, slowly or fast ; we need not be anxious about that. But, in the social conditions of our day, thousands and millions of human beings are suffering, suffering starvation, suffering ill-shelter and ill-clothing, the children suffering because they are under-fed, and their whole lives handicapped by the hardships of their babyhood and their youth. Unrest everywhere, strikes and lock-outs, everywhere capital arrayed against labour, labour arrayed against capital ; wherever you look in the civilised world you have the breaking down of a civilisation which is based on selfishness, and, therefore, cannot endure. We have had it over and over again in the past, and every great civilisation has foundered on the same rock. Babylonia had a civilisation as great as ours ; Egypt a civilisation quite as great ; Greek and Roman civilisations, which no one living in them could have dreamed would perish ; yet nothing but ruins remain of them to-day. And our civilisation, based on misery, is it likely to endure ? It might last as long as the people were ignorant ; it might last as long as there were no rapid communications ; it might last as long as there were no newspapers ; but when the starving out-of-work man in the East End of London reads the half-penny newspapers, and reads of gorgeous festivals, of thousands of pounds spent in luxury ; when he reads of the dresses, which are largely made by sweated labour, and knows the misery of the women that make those sumptuous clothes ; when he reads of the feasting of one class, and sees around him the starvation of others ; when he sees his children growing up suffering and stunted, with none of the joys of the children born in a higher class ; when he sees the wife grow old before her time ; when he knows his unborn children are being prepared by the starvation of the mother, to come into the world with frames ill-nourished, very often distorted and diseased ; when he knows the whole of

these things as he never knew them in the past, can you wonder that he is beginning to say, "Your civilisation for me is worse than useless, why should I continue to toil and struggle for the mere pittance which is all the social arrangement gives me?" It is thought a very great thing that 5s. a week should be given to a man who has been labouring through the whole of a long life, and finds only 5s. a week thrown to him at the end, as an old age pension, and even that grudged. Can you wonder, now, that people have begun to question, begun to challenge the present system, begun to ask whether the wit of man cannot devise something better, and have some greater fairness of distribution between those who toil and those who enjoy? No civilisation deserves to endure, which does not provide, for every child that is born into it, facilities for developing every faculty that he brings with him, so that he may grow to the best state that is possible for him within the limits of that one mortal life. That is what we have to work for, and nothing less than that, to satisfy a world growing to the point of power and production and intellectual ability which characterises the civilisation of the present. From the workers, ever anxious lest some crisis should throw them out of work; from those who are ever living on the very edge of starvation, and who, at any moment, may themselves be pushed over it, by illness or accident; from the women who see their babes half-fed, who know that the children cannot grow in health and vigour under the conditions of our great cities to-day; from the little children themselves, who suffer without knowing, how different their lives might be if only brotherhood were more than a name and more than a word of the lips; from all of these a great cry is going up continually, asking for help and rescue, asking for teaching and compassion. The cry which man disregards goes up to the hosts of Intelligences that surround our earth; the cry of the suffering goes up to the ears of Those who were once men as we are now, and who are the rulers and the guides of our evolution. They have broken into pieces many a civilisation before, which failed, as we are failing, in brotherhood. They have crushed many a social state before, which disregarded

the cry of the poor, which left unanswered the sobbing of the weary and the worn out.

Five thousand years ago, a great Hindu teacher declared to a young king that the tears of the weak undermine the thrones of kings. "Weakness," he said to him, "is more to be feared than strength," for when man finds no helper here, his cry goes up to the eternal justice, which answers to the plea for help—and, to me, that is the strongest reason for believing in the coming of a World-Teacher. The social state is intolerable: it cannot endure; it will be broken down by its own weight, the weight of useless wealth on one side, the weight of horrible misery on the other. Some remedy must be found, either by revolution or by teaching. But revolution can do nothing, save destroy; it cannot build. By revolution, humanity loses again all that it has gained through centuries and centuries of upward climbing. Shall another civilisation go down in ruins, and men have to begin again almost from the state of barbarism, and once more seek, by long struggle, after a civilised life? May it not be that we have gone far enough for all to unite together in sending up a cry to the Great Teacher to come back again to the world that has never needed Him more than it needs Him to-day. He came in ancient India, He came in ancient Egypt, in ancient Persia, in ancient Greece, in the forests of the Teutons. He came five times. He has come to our own race in answer to the need of His people, to their helping, and shall not our cry, going up to Him, draw Him once more down to the earth, to give it the blessing of His presence, the inspiration of His teaching? Shall not the need of the world draw Him amongst us, inasmuch as His heart is the heart of love and compassion, and shall not He whom the Buddhists call the Bodhisattva, whom the Hindus call the Jagat-Guru, whom the Christians call the Christ—shall not that mighty Teacher come down again as man among men into the world He loves? For our need is terrible, our cry is urgent, and I cannot believe that that need will leave Him untouched, that that cry will not reach His ears, and bring Him back again amongst us to help as He alone can help.

ANNIE BESANT.

## LE PROBLÈME DE L'ANARCHIE INTERNATIONALE.

*Je tiens absolument à ce que les membres de notre Ordre maintiennent ses principes dans la forme large et antisectaire qui leur est propre aujourd'hui et qu'ils considèrent comme leur principal devoir de s'engager dans toute œuvre dont le but est de diminuer la souffrance qui existe dans le monde.—J. KRISHNAMURTI.*

Je trouve à ces paroles de notre Chef un sens éloquent et profond. Elles nous font voir, en effet, d'une façon claire et décisive, quelle est la véritable nature de notre Mouvement. Destiné, avant tout, à être un instrument d'action entre les mains du plus grand parmi les Serviteurs du Monde, l'Ordre de l'Etoile d'Orient doit se mettre à même, pour pouvoir remplir sa tâche grandiose, de répondre aux pressants besoins de ce monde et de ce siècle.

Or, cela ne serait nullement possible si les membres de l'Ordre cédaient à cette faiblesse, hélas ! si humaine, qui consiste à rétrécir ce qui est large, à limiter ce qui est illimitable et universel. Une tolérance absolue, et l'absence complète de dogmatisme doivent être nos caractéristiques, si nous voulons éviter à notre Ordre l'appellation disgracieuse de secte.

Notre responsabilité ne s'arrête pas là, elle va plus loin, elle est encore plus sérieuse. Nous devons prendre une part active à cet admirable Mouvement mondial qui, de tous côtés, dans tous les domaines, essaye de transformer le monde pour le rendre un peu plus heureux ; Mouvement dont notre Ordre n'est qu'une manifestation consciente, et dont le grand *Leader* que nous attendons sera la véritable et vivante incarnation.

Notre Chef respecté nous engage à comprendre que nous avons une mission importante à remplir, une mission envers ce

XX<sup>e</sup> siècle ; que l'Ordre de l'Etoile d'Orient est appelé à devenir dans la réalité actuelle, et par nos propres efforts, ce qu'il est déjà en puissance : la synthèse de tous les Mouvements de réforme inspirés par l'idée de Fraternité, de Coopération, ou d'Unité, et qui visent à l'amélioration et à l'embellissement du monde, à la diminution de la souffrance.

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Ces Mouvements sont extrêmement nombreux. Dans leurs rangs il y a de la place pour chacun d'entre nous, quel que soit son tempérament et ses aptitudes. Si toutefois celles-là ne sont pas bien définies, nous agirons sagelement en tâchant de discerner en quoi consistent réellement les problèmes de l'heure présente, et quelle est leur transcendance et importance relatives. Nous consacrerons ainsi nos efforts à la solution de ceux que nous estimons les plus graves. Car, s'il est vrai que les problèmes du jour sont très nombreux et de nature très variée, ils dérivent tous néanmoins d'un petit nombre de questions fondamentales. Parmi celles-ci vient en tout premier lieu la question sociale ou problème de la misère.

A cette question se rattache, bien plus étroitement qu'on n'est porté à le soupçonner, le problème qui fait le but de cet article. *L'anarchie internationale est, sinon la cause unique, du moins une des causes les plus profondes de la misère.* Voici les raisons qui permettent de l'affirmer, et d'entrevoir par là toute la gravité du terrible problème qui nous occupe.

Tout d'abord, quelque défectueux que soit le régime social et économique sous lequel nous vivons, quelque révoltante et peu fraternelle que puisse être l'oppression des classes déshéritées par les capitalistes, un fait bien triste mais pourtant bien vrai,

demeure : c'est que la misère ne peut être extirpée, dans les conditions actuelles de la production mondiale, par le seul fait d'avoir recours à une répartition plus équitable des fortunes et des profits. Un tel moyen peut tout au plus mitiger la misère. Quelques chiffres, pris parmi les plus significatifs, vont servir à nous en convaincre.

Mr. Charles Gide calcule le revenu total de la France, c'est-à-dire le revenu des capitaux et biens immeubles plus le revenu du travail, comme étant de 30 milliards de francs environ. Pour l'Angleterre Mr. Giffen l'évalue à 1,760,000,000£. Or, si nous envisageons le mode de répartition qui est théoriquement le plus susceptible de supprimer la misère, autrement dit le partage égal, cela ferait exactement 250 fr. en France et 14£ 14s. en Angleterre par famille et par mois (en comptant 4 personnes par famille). Ce serait soulager l'extrême misère en rendant tout le monde pauvre, mais ce ne serait pas sans doute résoudre la question sociale. Et nous avons pris comme exemple deux des pays les plus riches de la Terre !

Est-ce à dire que nous devons supporter cet état de choses avec résignation et considérer la misère comme un mal inévitable qu'il est de notre devoir de soulager, mais qu'il nous sera à jamais impossible d'atteindre dans sa source ? Telles peuvent avoir été dans le passé les conclusions de la pensée religieuse, mais telles ne sont dans notre siècle les conclusions de la pensée scientifique.

Pour arriver à détruire la misère il faut commencer par comprendre en quoi consiste la véritable nature de la richesse. Celle-ci n'est pas une chose, mais un état des choses. La richesse, scientifiquement considérée, c'est l'adaptation de la planète aux besoins de l'homme. Le milieu est d'autant mieux adapté que les hommes peuvent, avec plus de facilité et avec moins de peine, satisfaire à leurs besoins et à leurs désirs.

Si, comme nous venons de le voir, l'espèce humaine est tellement pauvre, cela tient donc à ce qu'elle ne sait pas mener ses affaires. Elle n'a réussi à adapter le globe terrestre à ses besoins que d'une façon très imparfaite. En d'autres termes, le genre humain est pauvre parce qu'il ne produit pas

assez. (Le phénomène si connu et si redouté de la surproduction n'infirme en rien cette thèse, d'abord parce qu'il n'a lieu que dans le cas de produits qui ne sont pas de première nécessité, ensuite parce qu'il n'est jamais général, et en dernier lieu parce qu'il n'est qu'exceptionnellement relatif au marché mondial. L'anarchie internationale, sous forme de droits de douane protecteurs, se charge d'établir des cloisons étanches qui empêchent les produits en excès dans un pays de se déverser dans un autre).

Les meilleures statistiques prouvent qu'en ce qui concerne les produits de première nécessité, tels que le blé et le coton, la production mondiale est à peu près quatre fois moindre qu'il ne faudrait pour répondre aux besoins du genre humain. *A priori* il aurait été possible de prévoir cela, car si les denrées alimentaires, par exemple, se trouvaient en quantités suffisantes, elles ne coûteraient rien, comme l'eau des rivières. Cela correspondrait à un état de haute adaptation du milieu.

Quelle est la cause fondamentale de la misère ? L'éminent sociologue J. Novicow voit cette cause dans le banditisme et la spoliation, sous les formes innombrables qu'ils revêtent.

"Chaque année l'homme produit une certaine quantité de richesses par son travail. Chaque année, également, il en détruit une partie par l'emploi de la violence : les brigandages, les émeutes, les grèves accompagnées de destruction de propriétés, les guerres, les armements, etc. L'homme ne peut alors tirer de jouissances que de ce qui lui reste après cette soustraction. Il est manifeste que, si aucune soustraction n'avait lieu, la somme de biens eût été supérieure. Violence et richesse s'excluent réciproquement. Et c'est évident, à première vue, puisque richesse signifie adaptation du milieu et que la violence est une action sur le voisin qui l'empêche d'opérer cette adaptation. La misère vient de la spoliation. Si les hommes ne s'étaient pas pillés depuis des siècles, il y a beaux jours qu'il n'y aurait plus un pauvre sur la terre. Et la spoliation internationale est la source de la spoliation interne. Si le milieu international avait été juridique, les nations

auraient trouvé depuis longtemps les ressources nécessaires et pour extirper le paupérisme et pour organiser une police capable de dompter les éléments criminels de la société.”\*

Absence d'organisation juridique du genre humain, et anarchie internationale, ce sont des expressions synonymes. Qu'il me soit permis de faire une nouvelle citation, cette fois-ci d'un diplomate de marque, Mr. David Jayne Hill, qui fut ambassadeur des Etats Unis à Berlin.

“ La condition du monde au point de vue international est depuis longtemps un état d'anarchie policée. Il y a une étiquette internationale ; il y a des formes de courtoisie ; il y a des coutumes vénérables ; il y a certains engagement spéciaux pris sous le sceau de promesses solennelles ; et il ya des principes reconnus d'éthique internationale. Mais néanmoins, pour parler juridiquement, ce qui existe, c'est un état d'anarchie. Il y a trois siècles, il existait quatre ou cinq cents potentats qui prétendaient avoir le droit de faire la guerre à qui ils voulaient, et sous un prétexte quelconque, parce que tel était leur *bon plaisir*. Ce droit impliquait le privilège d'exterminer des populations inoffensives, de prendre et de saccager des villes, d'annexer des territoires. Aujourd'hui la même espèce de droit n'appartient qu'à quelque cinquante ou soixante Puissances souveraines, mais il repose toujours sur le même fondement et implique la même liberté illimitée.

“ Quel est le fondement sur lequel repose ce prétendu droit ?

“ Il repose sur l'attribut de la souveraineté, dont le propre serait d'être au dessus du droit.”†

En d'autres termes, les Etats souverains considèrent que seule la violence est à même de régler en dernière instance leurs différends mutuels, et ils maintiennent inaliénable le droit à l'emploi de la violence. Les résultats de cette anarchie internationale dans le passé sont clairement perceptibles si nous

avons dans l'esprit les considérations d'ordre économique ci-dessus énumérées. Elle a constamment détruit une grande part de ce que le travail avait produit, et en ralentissant l'adaptation du milieu, elle a contribué dans une large mesure à éloigner le jour où la misère pourra être vaincue et supprimée.

Mais si les effets désastreux de l'anarchie internationale dans le passé sont si visibles, ses effets dans le présent le sont peut-être davantage. Ils sont manifestes parallèlement sur le terrain moral et sur le terrain matériel. Dans les deux cas ils agissent directement pour empêcher la solution de la question sociale.

Au point de vue moral, le fait de considérer l'emploi de la violence et de l'homicide dans les rapports internationaux non seulement comme légitime, mais encore maintes fois comme honorable et même glorieux, a poussé à croire, malgré les rapports juridiques déjà existants au sein de l'Etat, que la force pouvait résoudre les différends entre les hommes. C'est ainsi par exemple, que bon nombre de socialistes s'imaginent de la façon la plus naïve que la misère ne pourra être extirpée que par le *grand soir*, c'est-à-dire par l'expropriation violente de certains citoyens au profit de certains autres, en un mot par le vol. Si les rapports entre peuples étaient fondés sur le droit et non sur la force, cet exemple venant d'en haut ne manquerait pas de s'infiltrer dans toutes les sphères sociales et d'exercer une action éminemment moralisatrice.

Au point de vue matériel, l'anarchie internationale conduit les peuples vers la ruine au moyen de la Paix armée. Des sommes fabuleuses, toujours croissantes, sont consacrées à la maintenir. Voici quelles étaient, en 1912, les dépenses militaires des grandes Puissances Européennes (armée et flotte, mais non compris colonies, pensions militaires, etc.) :

Russie	...	1,920,000,000 fr.
Grande Bretagne	...	1,779,000,000 „
Allemagne	...	1,643,000,000 „
France	...	1,343,000,000 „
Autriche-Hongrie		674,000,000 „
Italie	...	649,000,000 „

La France emploie dans la défense nationale le 32% de son budget, et si l'on

\* J. Novicow, Le Problème de la Misère et les Phénomènes Economiques Naturels. Paris, Alcan.

†David Jayne Hill, L'Etat Moderne et l'Organisation Internationale. Paris, Flammarion.

ajoute à cela les dépenses occasionnées par la dette publique (dûe surtout aux emprunts contractés pour faire face aux guerres du passé), nous aurons ce résultat : que l'Etat Français emploie la moitié de son budget à supporter une situation directement produite par l'anarchie internationale. Au Japon la situation est encore bien plus grave. Le citoyen Japonais dépense en moyenne le tiers de son revenu à payer des impôts de toute sorte, et le budget de la guerre (marine compris) représentait en 1908 le 70% du budget total ! Personne ne s'étonnera de ce que le peuple du Japon soit misérablement pauvre.

En résumé, si nous tenons compte des nations qui ne figurent pas sur la liste ci-dessus, et des accroissements considérables qui se sont produits dans les dépenses militaires depuis 1912, nous pourrons affirmer sans peur d'exagérer que le genre humain dépense en pure perte environ 15 mille millions de francs par an ! Et ceux qui affirment que ces colossales dépenses sont une juste prime d'assurances contre la guerre, sont désagréablement surpris quand on leur objecte que la Paix armée, avec l'accroissement constant des armements qu'elle entraîne, augmente de jour en jour les risques de conflagration, au lieu de les diminuer !

Et ce n'est pas tout. La Paix armée ne représente pas uniquement une immobilisation improductive de capitaux immenses ; elle occasionne aussi une perte lamentable de temps et de travail. C'est par millions que se chiffre aujourd'hui le nombre d'hommes jeunes et vigoureux maintenus constamment sous les drapeaux.

Tels sont, esquissés dans ses grandes lignes et aussi exactement que possible, les termes et la nature du problème de l'anarchie internationale. Qu'il soit clairement compris que je ne méconnais point l'importance toute capitale des facteurs tels que la Conscience Sociale et le sentiment de la Fraternité dans la solution du problème de la misère, mais j'affirme encore une fois que ses facteurs, tout en pouvant soulager le mal, seront incapables de l'extirper tant que l'anarchie internationale n'aura pas disparu. Celle-ci constitue donc sans aucun doute le plus

grave problème qui se soit posé devant l'Humanité du XX<sup>e</sup> siècle, problème qu'il est absolument urgent de résoudre, sous peine de voir crouler le bel édifice de la civilisation moderne, que tant de siècles de peine et de patients efforts ont lentement construit.

De nombreuses et louables tentatives ont été faites dans le passé et sont faites de nos jours pour supprimer ou diminuer l'anarchie internationale. Les envisager toutes ici, ce serait une tâche au dessus de mes forces ; ce serait aussi sortir des limites forcément restreintes de cet article. Cela équivaudrait à parler de la fameuse *Pax Romana* et à refaire l'histoire, non seulement du mouvement Pacifiste, mais encore du Droit International lui-même. Ma tâche est plus humble. Je désire attirer l'attention des lecteurs du *Herald of the Star* sur quelques notions claires et précises qui constituent ce que notre problème a de fondamental. Je veux aussi montrer quelle est, à mon point de vue, la méthode d'après laquelle il sera possible de trouver un jour la solution du problème ; quel est le Mouvement qui est en train d'appliquer cette méthode d'une façon aussi intelligente qu'énergique.

D'abord, malgré les progrès incontestables accomplis dans le domaine de l'arbitrage international, tous les Etats modernes maintiennent hors d'atteinte le principe de la Souveraineté. Par là ils entendent faire usage de leur force contre leur voisin quand bon leur semble. C'est ce qui fait que le principe de la Souveraineté est à la base même de l'anarchie internationale.

La défiance mutuelle en résulte comme conséquence logique : les armements commencent. La défiance s'accroît ; les armements s'accroissent également, ce qui augmente encore la défiance . . . et le cercle vicieux se répète à l'infini.

Et pourtant nul homme d'Etat n'avouera que son peuple s'arme en vue d'une agression quelconque. La défense est seule invoquée quand il s'agit d'armements : défense du territoire contre l'invasion étrangère, défense des droits nationaux contre les prétentions ou les menaces d'autres peuples, protection du commerce, etc. A en croire les déclarations officielles, tout le monde sans

exception est Pacifiste aujourd'hui. L'Empereur d'Allemagne, Mr. Winston Churchill, toutes les ligues navales et militaires, et toutes les Chancelleries de l'Europe sont d'accord pour proclamer que leur seul but est le maintien de la Paix ! Or, si cela était vrai, ou s'il était absolument prouvé que, comme on s'acharne à le dire, nulle nation n'a l'intention d'en attaquer une autre, la panacée tant de fois proposée du désarmement général aurait pu peut-être réussir. Mais telle n'est pas malheureusement la réalité. Le fait même que tous les

Etats retiennent le droit de faire la guerre, montre clairement que l'idée d'agression est loin d'avoir disparu. D'autre part, si une nation quelconque a, soit disant, besoin de se défendre, cela implique nécessairement qu'il y a une autre ou d'autres nations susceptibles de l'attaquer. Et c'est évident, car la défense est inconcevable et dépourvue de sens sans attaque ou menace d'attaque préalable.

L'idée d'agression demeure enfouie, secrètement bien qu'elle soit toujours vivante et prête à jaillir, dans l'âme de l'un ou l'autre des grands peuples de l'Europe. Lequel ? Lesquels ? Je ne saurais point le dire. Mais une chose me semble certaine : c'est que nul, parmi ces peuples, n'oseraient faire les terribles sacrifices que demande une guerre, pour le seul plaisir de se sacrifier, ou pour faire du bien à l'ennemi. Je crois fermement que, si une Puissance à l'intention ou le désir d'en attaquer une autre, cela ne peut être que parce qu'elle y voit son intérêt, matériel ou moral.



Et si l'on tient compte des axiomes qui sont aujourd'hui à la base de la Politique Internationale, cet intérêt, dans une foule de cas, a une existence tout-à-fait réelle. S'il est vrai que chaque nation est une véritable entité économique dont la population, toujours croissante, a des besoins qui vont aussi sans cesse en croissant, et qui ne peuvent être satisfaits que par une *place au soleil* de plus en plus grande, au dépens d'une autre nation ; s'il est certain que puissance militaire est synonyme d'essor commercial et de prospérité économique ; si, en un mot, les nations de la Terre sont des unités forcément rivales,

*Photo.]*

A. ORZABAL DE LA QUINTANA  
Head of the Propaganda Department, French Section of  
The Order of the Star in the East.

l'avantage de l'une devant inévitablement coïncider avec le désavantage d'une autre, il est concevable alors que l'idée d'une guerre offensive, quelque cruelle et injuste qu'elle puisse paraître, soit sérieusement envisagée par des hommes d'Etat soucieux du bien être de leur peuple.

Les choses se passant ainsi, la situation présente du monde semble irrémédiablement sans issue. Les efforts si louables des Pacifistes se montrent stériles, ou à peu près. Pourquoi ? Parce que la majorité d'entre eux prêchent une morale condamnée à demeurer sans sanction tant que les axiomes qui dominent la Politique Internationale resteront incontestés. Il en a existé —l'exemple du grand Tolstoï le prouve— qui ont poussé l'Idéalisme jusqu'à soutenir qu'un peuple attaqué ne doit pas résister par la force, ne doit pas se défendre. De tels principes peuvent être aussi exaltés et spirituels qu'on le voudra, ils peuvent former des martyrs, mais ils sont impuissants à trouver un écho, si faible soit-il, dans l'opinion publique des nations contemporaines, ou dans la conduite de ceux qui sont chargés des destinées de ces nations et qui aiment leur Patrie.

Les armées de terre et de mer auront leur rôle très important à jouer tant que l'agression semblera avantageuse à quelqu'un. Tant que les Etats modernes persisteront à croire que la force peut leur procurer des avantages ou régler leurs différends mutuels, il faudra neutraliser son emploi, ou la menace de son emploi, par une force équivalente et directement opposée.

Devrons-nous, en tenant compte de ce qui précède, désespérer de jamais trouver une solution au problème de l'anarchie internationale ? C'est dans ce sens que se prononce l'opinion publique en Europe. Telle aurait pu être à la rigueur notre opinion si un penseur éminent et profond, à mon avis véritable gloire de notre siècle, n'était venu jeter une vive lumière là où jadis les ténèbres et la confusion seules régnaien.

Ce penseur est Norman Angell.

Son œuvre est trop grandiose et trop importante pour pouvoir être présentée sous ses aspects multiples et résumée d'une façon satisfaisante en quelques lignes. Une

étude approfondie de ses divers ouvrages est seule à même de faire entrevoir l'immense portée pratique des doctrines qu'il soutient avec autant de vigueur que de logique. Aussi me bornerai-je à en indiquer les traits essentiels dans ce qu'ils ont de général et de frappant.

Les enseignements de Norman Angell sont avant tout révolutionnaires, car ils visent directement à démontrer l'erreur profonde des axiomes mêmes qui poussent à l'action les hommes d'Etat modernes, et qui sont la cause réelle de l'anarchie internationale. Ils sont ensuite éminemment efficaces, parce qu'ils prouvent que la moralité internationale a aujourd'hui une sanction puissante, fruit des changements profonds survenus dans la structure vitale des sociétés humaines depuis la fin du siècle dernier.

Le passage suivant, tiré du livre récemment publié *The Foundations of International Polity*,\* est particulièrement clair et éloquent :—

“ La question toute entière du rapport existant entre la puissance militaire et la prospérité économique et sociale demande à être exposée en termes tout-à-fait nouveaux, en harmonie avec les changements survenus pendant les trente ou quarante dernières années. Dans quelle mesure le bien-être général d'un groupe politique peut-il être augmenté par la domination militaire exercée sur un autre ? Dans quelle mesure l'entrecroisement des intérêts met-il un frein à l'imposition utile ou effective d'une telle domination ? ”

“ Prenons par exemple les affirmations souvent répétées ”

“ 1. Qu'un territoire conquis augmente la richesse de la nation conquérante ; qu'il peut être “ possédé ” de la même façon que des terres peuvent être possédées par des personnes ou une société ; ”

“ 2. Que la puissance militaire est un moyen d'imposer à d'autres pays des conditions économiques favorables à la nation qui l'exerce ; ”

“ 3. Que les nations sont des unités économiques— ‘des maisons d'affaires ri-

vales,' selon l'expression récente d'une grande autorité militaire ;

" Et mettons à l'épreuve la vérité de ces affirmations par l'examen des faits qui suivent—

" 1. Que la richesse du territoire conquis demeure aux mains de ses habitants. Exiger d'eux des impôts extraordinaires ou leur imposer un tribut spécial, ce serait chose faisable à l'époque Romaine ou féodale, mais chose de plus en plus difficile aujourd'hui grâce aux méthodes administratives modernes ; de plus, les avantages d'une telle opération sont chaque jour moins visibles. Tout ceci a pour cause cette intangibilité de la fortune, qui a été produite par la dépendance mutuelle des peuples, celle-ci dûe elle-même à la division du travail, qui ne tient aucun compte des frontières politiques.

" 2. Que les conditions de la vie économique dans les Etats faibles (tels que la Suède, la Hollande, la Belgique et la Suisse) sont tout aussi bonnes que dans les Etats dont la puissance militaire est grande (comme la Russie, l'Allemagne et l'Autriche). Que le commerce extérieur de la plupart des grands Etats a lieu surtout avec des pays sur lesquels ils n'exercent pas de contrôle politique. La Grande Bretagne fait deux fois plus de commerce avec les pays étrangers qu'avec ses propres colonies (qu'elle ne contrôle pas le moins du monde). L'immense expansion du commerce Allemand, spécialement dans des pays tels que la Russie, les Etats Unis et l'Amérique du Sud, ne doit rien à la puissance militaire de l'Allemagne.

" 3. Que les grandes nations industrielles ne sont pas des unités économiques. L'échange international n'a pas lieu entre des corporations appelées 'Angleterre,' 'Allemagne,' etc., mais se trouve être un processus formé d'opérations complexes divisées à l'infini entre des individus. Un maître de forge à Birmingham vend ses machines à un planteur de café Brésilien, qui est à même de les acheter parce qu'il vend son café à un marchand du Hâvre.\* Celui-ci à

son tour le vend à une ville de Westphalie où l'on fabrique des rails pour la Sibérie, qui les achète parce qu'il y a des paysans qui cultivent du blé à cause de la demande au Lancashire, qui fabrique du coton pour des *coolies* Hindous qui s'occupent de cultiver le thé pour des éleveurs de moutons en Australie, lesquels à leur tour peuvent acheter du thé parce qu'ils vendent la laine à un marchand de Bradford, qui en fait la manufacture parce qu'il peut bien vendre du drap à un raffineur de pétrole à Bakou, qui est à même de se procurer des draps de bonne qualité parce qu'il vend son essence aux propriétaires d'automobiles à Paris. Comment une opération pareille, qui est typique de ce qui se passe le plus souvent dans le commerce international, peut-elle être décrite comme étant la concurrence que se font des unités rivales—Grande Bretagne, Allemagne, France, Brésil, ou Russie ?

" Et ces faits si simples sont pourtant ignorés de nos hommes d'Etat les plus prétentieux. Avant qu'ils ne soient mieux compris, toute solution vraiment permanente des problèmes les plus graves et les plus pressants de notre siècle est rendue impossible ; tout espoir d'avancer vers un état de choses meilleur demeure illusoire."

Ce qui fait la force et l'originalité des doctrines de Norman Angell, c'est leur caractère purement scientifique et objectif. Il ne se propose nullement de nous enflammer pour un idéal ; il nous invite simplement à constater des faits. Il n'envisage pas la Paix comme un beau rêve que nous devons aspirer à réaliser un jour, en transformant la nature humaine, mais comme le seul état de choses compatible avec les intérêts véritables de l'Humanité dans son ensemble et de chaque nation en particulier. Sa méthode ne s'offre point comme une panacée plus ou moins merveilleuse, mais comme un long et patient effort éducateur. Il s'agit d'éclairer l'opinion publique sur certains faits bien simples qui, une fois connus, ne manqueront sûrement pas d'avoir une influence immense sur les rapports des Etats entre eux, et par là sur la vie et le bonheur de tous les peuples.

La thèse de Norman Angell, qui produit une impression si vive et si compréhensible

\*Le lecteur voudra bien excuser le style quelque peu incorrect, mais il s'agit là d'une traduction qui, si elle était moins littérale, ferait perdre au texte Anglais sa grande originalité.

lorsque *La Grande Illusion\** fut publiée, est en un mot la suivante : *Une guerre agressive, dut-elle se terminer par un succès, est impuissante aujourd'hui à favoriser en quoi que se soit le bien être matériel ou moral du peuple qui la fait.*

Et cette thèse est magistralement soutenue par l'auteur en démontrant de nombreux faits, caractéristiques de l'époque où nous vivons. En voici quelques uns, d'ordre divers, pris parmi les plus remarquables :

1° L'annexion de territoires, pour qu'elle ne devienne pas directement nuisible au vainqueur lui-même, doit s'accomplir avec le respect le plus strict des propriétés et du commerce des populations annexées, la confiscation en masse étant devenue de nos jours une impossibilité absolue à cause de l'étroite solidarité financière et commerciale des Etats modernes. D'autre part, les dépenses et les difficultés de toute sorte qu'occasionne l'administration et l'assimilation de peuples conquis, sont loin d'être compensées par le surcroit d'impôts qu'ils rapportent.

2° Les indemnités de guerre ont aujourd'hui un caractère illusoire parce que, entre autres choses, les relations commerciales sont modifiées d'une façon défavorable à celui qui les touche, à cause du bouleversement du crédit qui suit inévitablement le transport d'un pays à l'autre de grosses sommes d'argent.

3° Une lutte faite uniquement pour soutenir un Idéal ne peut plus désormais être une lutte entre peuples, car la pensée et les idées qui nourrissent les Idéals divers que les hommes essayent d'atteindre, ne sont pas arrêtées par les frontières politiques.

4° La guerre n'est pas un moyen efficace pour résoudre les différends entre peuples ou pour faire triompher la justice. Voici comment s'exprime à ce sujet Dr. Jayne Hill :

" Si la guerre était le meilleur ou l'unique

moyen d'obtenir la réalisation de la justice, nos consciences juridiques pourraient se contenter de voir chaque Etat user de ce moyen sans aucune restriction. Mais il suffit de bien peu de réflexion pour se rendre compte que, dans le conflit des forces physiques, il n'y a aucun élément qui puisse engendrer la justice. Il n'y a, dans les hasards des combats, aucune proportion entre le tort qu'il s'agit de réparer et la somme d'injustices commises pour réparer ce tort, non plus qu'aucune relation, quelle qu'elle soit, entre les droits que l'on se propose de faire triompher et la prépondérance de la force qui décide de la victoire. Le seul résultat de la guerre est la solution provisoire de cette question : quel est, actuellement, le plus fort, et quel est celui dont la volonté, bonne ou mauvaise, doit prévaloir ?"

Il nous reste à considérer la question si importante des colonies. Tout le monde est à peu près d'accord pour affirmer que cette question est la plus susceptible de troubler l'équilibre Européen, de déchaîner une guerre entre grandes Puissances. Il est devenu presque axiomatique de dire, par exemple, que les préparatifs navals et militaires de l'Allemagne ont pour but la conquête des "colonies" Anglaises, seul moyen d'assurer à une population toujours croissante une plus grande place dans le monde.

Avant de montrer en quoi consiste l'erreur d'une telle politique, qu'elle soit vraie ou supposée, il s'agit de remarquer qu'il n'y a plus aujourd'hui de territoire qui n'appartienne à l'un ou l'autre des Etats constitués. L'Afrique, le seul continent qui restait plus ou moins libre, est aujourd'hui entièrement partagée. La question des colonies, telle qu'elle se pose dans l'état présent du monde, est donc celle-ci : Les sacrifices énormes que demande à un Etat donné la préparation à la guerre, les pertes de toute sorte que la guerre lui occasionne, sont-ils ou non compensés par la possession politique de colonies arrachées à un autre Etat ? Dans quelle mesure cette domination politique peut-elle favoriser l'intérêt, matériel ou moral, de l'Etat vainqueur ?

Prenons le cas pratique ci-dessus mentionné. On dit et on répète que la population trop nombreuse de l'Allemagne a besoin

\*London, W. Heinemann; Paris, Nelson; Berlin Vita Deutsches Verlag; Rome, Associazione della Stampa; Copenhague, E. Jespersens; Madrid, Nelson; Borga (Finlande), W. Sonderstrom; Leyden (Hollande), A. W. Sijthoff; Tokio, Hakubunkwan; Stockholm, Nordstedt; Moscow, Mairowsky; Madras, Brooks (Urdu, Hindi, Bengali, Gujerati, Tamil, Marathi).

de colonies pour émigrer. Or, l'Allemagne a des colonies dont la surface égale de plusieurs fois celle de la mère Patrie. Pourtant personne ne tient à y aller. Tous les émigrants s'en vont tout droit au Brésil ou aux Etats Unis. Pourquoi ? Parce que ces Etats offrent des conditions de vie et de travail infiniment meilleures que celles des territoires possédés par l'Allemagne. Celles parmi les colonies Britanniques dont on peut dire à la rigueur qu'elles sont aussi avantageuses pour l'émigration que les Etats Unis ou le Brésil, sont des nations indépendantes et régies par leurs propres lois. Le Canada et l'Australie en sont des exemples. Les émigrants Allemands peuvent dès aujourd'hui y aborder, aussi bien que les émigrants Anglais. Oui, dira-t-on, mais si ces "colonies" étaient "possédées" par l'Allemagne, les sujets Allemands pourraient y vivre sous leur propre drapeau et parler leur propre langue. Quant au drapeau, l'expérience a montré que les émigrants qui vont aux Etats Unis ne sont que trop enchantés de vivre sous un régime de liberté, au lieu de plier sous le joug écrasant du militarisme Prussien. Quant à la langue, peut-on être assez naïf pour supposer qu'il est possible d'extirper la langue et les usages de nations qui, quoique jeunes, sont fières et parfaitement organisées ? Cela étant donné, quel avantage l'Allemagne aurait-elle à s'approprier, par la force, des pays auxquels l'Angleterre, avec tout son *savoir faire* colonial, a jugé sage de laisser la plus complète autonomie ?

Il faut à l'Allemagne, disent d'autres personnes peu au courant des réalités, s'assurer l'importation des matières premières ; il lui faut le blé du Canada pour nourrir sa population. Est-ce-que par hasard si l'Allemagne venait à faire la conquête du Canada, les Allemands pourraient se procurer le blé autrement qu'ils ne le font aujourd'hui, c'est-à-dire en l'achetant aux cultivateurs Canadiens ?

Laissant de côté ce cas classique, voyons maintenant en quoi consiste l'aspect purement général de la question des colonies.

Pour qu'une colonie devienne vraiment utile à la mère Patrie, il faut qu'il s'y développe une population capable de lui fournir

un marché pouvant servir de débouché à ses produits ; il faut en d'autres termes que la colonie progresse, qu'elle s'enrichisse, que ses habitants deviennent capables d'acheter. Or, la rapidité de ce progrès est en raison directe de la liberté laissée à la colonie, en raison inverse de la contrainte, quelle qu'elle soit, qu'on fait peser sur ses habitants. Un exemple frappant de ce fait nous est fourni par l'Angleterre d'une part, par la France d'autre part. L'Angleterre a laissé à toutes ses colonies la plus entière liberté commerciale ; elle les a déclarées autonomes, libres de pouvoir frapper les produits de la métropole des mêmes droits que ceux des pays étrangers, libres de recevoir ceux-ci en franchise si elles le désirent ; elle est même allée jusqu'à accorder à plusieurs de ses possessions une parfaite indépendance politique. La France, par contre, commence à peine à songer à des réformes indispensables de son système colonial. Jusqu'à ce jour elle n'a fait que tyranniser ses colonies par le régime absurde de *l'assimilation*, en les faisant rentrer, sauf de rares exceptions, dans la ligne des douanes Françaises. C'est ainsi que des peuples séparés de la France par presque toute l'épaisseur du globe, comme l'Indo-Chine et les Antilles, se voient forcés par la métropole à s'approvisionner de marchandises françaises, et à repousser par des droits exagérés les produits de pays étrangers qui sont à leur porte : la Chine et l'Amérique, par exemple. Les résultats comparés de ces deux politiques : l'une de liberté, l'autre de contrainte, sont clairement perceptibles. On connaît d'une part l'essor économique des colonies anglaises, leur prospérité magnifique ; on sait que quelques unes d'entre elles sont des nations libres et avancées à tous les points de vue, unies à leur mère Patrie par des liens indissolubles, fruits précieux de la liberté, et où la force ne joue aucun rôle. Il est notoire d'autre part que nulle colonie française n'est parvenue à ce stade de développement ; que le commerce de la France avec ses colonies ne représente que le 15% de son commerce total. Les ayant isolées par la force du milieu où elles pourraient fleurir, la France s'est archarnée à maintenir ses colonies dans un état constant de pauvreté, croyant y

voir son intérêt. Mais le fait que cette attitude change rapidement, que des lois sont votées ou proposées tendant à améliorer le sort des colonies au moyen d'un régime plus équitable et plus libéral, prouve suffisamment que la France, comme d'ailleurs tous les pays du monde, subit puissamment l'influence de ce courant moderne qui pousse irrésistiblement les hommes et les peuples vers la Coopération, et dont l'effet le plus remarquable est de rendre l'emploi de la force de plus en plus nul, parce que de plus en plus inefficace.

En résumé, la seule politique vraiment profitable étant de laisser la liberté, commerciale du moins, aux colonies,—et dans ce cas elles sont utiles, non seulement à la mère Patrie, mais aussi à l'Humanité entière—il s'ensuit qu'une nation quelconque n'a aucun intérêt à s'assurer la domination politique d'une colonie en faisant la guerre à une autre nation. En tout cas on ne voit pas comment les avantages très incertains de cette domination pourraient compenser les désavantages immenses qui sont le propre de la guerre ; les dépenses et les sacrifices considérables que demandent la pacification et la mise en valeur du territoire, si la colonie est encore à l'état sauvage.

Dans les lignes qui précèdent j'ai essayé de faire défiler rapidement sous les yeux des lecteurs du *Herald* quelques uns seulement des nombreux faits sur lesquels s'appuie la thèse hardie et libératrice de Norman Angell. Ces faits, ou la plupart d'entre eux, avaient déjà été mis en relief par les Pacifistes scientifiques de l'Ecole française, de Molinari, F. Passy, d'Estournelles de Constant, Jean Finot, Yves Guyot, Novikow, etc. Norman Angell ne cesse pas, dans ses livres, d'exprimer la reconnaissance qu'il doit à ces penseurs. Mais il donne lui-même la clef de l'immense retentissement de ses doctrines :—

“ Quelque longtemps que nos idées aient été un lieu commun dans la discussion du Pacifisme et de l'Economie abstraite, il a manqué jusqu'à ce jour certains faits simples et pour ainsi dire mécaniques, capables de faire clairement percevoir la vérité aux masses de la nation (qui seules

sont à même de faire entrer cette vérité dans le domaine de la politique pratique)—des faits tels que l'élaboration et l'extension d'un système mondial de crédit dont le résultat a été de créer entre les nations une condition d'interdépendance, qui n'a jamais existé auparavant à un degré parielle. Notre doctrine ne pouvait pas à l'origine affecter sérieusement la politique, parce que sa vérité ne pouvait pas être rendue évidente.

Nous sommes aujourd'hui en possession de faits qui nous permettent, de la façon la plus réelle, de cristalliser le principe de l'inefficacité de la force militaire en une doctrine définie et compréhensible, capable d'affecter l'opinion publique. Nous sommes à même de montrer comment et pourquoi le transfert de la richesse et du commerce, ou celui des biens moraux et des Idéals, ne peut pas être accompli au moyen de la force militaire. Nous pouvons démontrer à l'aide de faits, que le mécanisme du commerce et les processus du développement de la richesse rendent impossible le transfert de biens quelconques en ayant recours à la violence ; et que ceci est le résultat, non pas du simple hasard, *mais du fait que la société humaine subit aujourd'hui une transformation irrésistible, qui a pour effet de fortifier dans une immense mesure l'élément de la dépendance mutuelle des hommes et des peuples.*

Apprécier d'une façon intégrale la signification de cette situation équivaut à refaire à nouveau nos conceptions, non seulement au sujet de la moralité ou de l'immoralité de la guerre, mais encore au sujet du mécanisme même de la société humaine ; cela équivaut surtout à transformer d'une façon absolue une conception fondamentale : *celle du rapport existant entre la force et le bien-être social.\**

Norman Angell, comme tout grand Précurseur, a des disciples fidèles, mais aussi des détracteurs acharnés. Il y en a qui, comme Mr. F. Harrison, qualifient de “ pernicieuse et immorale ” l'œuvre de Norman Angell. D'autres, les sceptiques surtout, se contentent de dire qu'elle restera sans effet pratique, car la nature humaine “ ne change pas.”

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\**The Foundations of International Polity,*

Quant aux premiers, ils ne m'inquiètent nullement. En quoi peut-il être immoral de soutenir et de démontrer que la moralité internationale la plus stricte coïncide aujourd'hui rigoureusement avec les intérêts véritables de chaque peuple ; que le véritable but de la politique n'est autre que de favoriser ces intérêts, de procurer aux masses populaires la plus grande somme possible de bien-être, le minimum de souffrances ?

Quant à ceux qui soutiennent que la propagation d'idées plus vraies et plus saines concernant les rapports internationaux est un effort stérile, l'histoire est là pour nous renseigner. Quelque puissant que soit le facteur de l'instinct et du sentiment dans la vie des peuples, il n'est pas moins vrai qu'à la base des actions humaines se sont toujours trouvées quelques conceptions fondamentales. L'histoire de la civilisation est l'histoire du développement de ces conceptions. Le monde où l'on brûlait des hérétiques, le monde du massacre de la St. Barthélémy, n'était pas forcément un monde où seule la méchanceté et les mauvaises intentions régnaiient, mais un monde dont la pensée et les conceptions étaient fausses. Comment se fait-il que les catholiques et les protestants ne se massacrèrent plus entre eux, qu'on ne tortura plus les hérétiques ? Parce qu'un changement dans la pensée se produisit. Parce que, grâce au travail rédempteur de quelques intellectuels, la compréhension surgit que la force est impuissante à imposer ou à défendre la Vérité. Une

compréhension analogue, cette fois-ci de l'inefficacité de la force militaire à atteindre les fins qui justifient l'existence de l'Etat moderne, est le préliminaire indispensable avant que l'anarchie internationale puisse disparaître et la réforme politique du monde puisse être accomplie.

L'appel de Norman Angell a été entendu. . . . Sous l'impulsion de sa pensée puissante, la masse des vieux préjugés politiques a reçu un coup mortel. Des hommes d'Etat de tous les pays, des sociologues, des penseurs éminents, se sont éveillés au sens de leur responsabilité et ont pris rang parmi les défenseurs de l'idée nouvelle. Sous l'égide protectrice de la "Garton Foundation" plus de cinquante sociétés se sont formées pour étudier les bases de la politique internationale telles qu'elles sont formulées par Norman Angell, et pour mener la campagne éducatrice destinée à éclairer l'opinion publique.

\* \* \*

Membres de l'Ordre de l'Etoile d'Orient, souvenons nous que le message du plus grand parmi les Serviteurs du Monde sera un message universel. L'époque merveilleuse où nous avons le privilège de vivre, inaugure l'ère de Synthèse universelle, l'ère qui aboutira à l'Unité réalisée des êtres et des choses. Soyons donc reconnaissants à ceux qui consacrent leur vie à l'union des peuples de la Terre. Ils posent les fondements dans ce bas monde de l'union spirituelle à venir, ils frappent la note du Patriotisme mondial.

A. ORZABAL DE LA QUINTANA.

Light of the Universe risen on all,  
Still through the dimness Thy splendours  
fall,  
Quickening still to a glad new birth  
Soul, and sense, and the shows of earth.  
Thou, of creation the Source and Sun,  
Shine on Thy myriads and make them one.

Lo, as she gazes, my faith descries,  
All things fair in that Sun's uprise,  
And the heart of my inmost hope beats  
high

For worlds to a Father's heart so nigh ;  
But sweet Love falters and droops with  
shame  
For Love long wounded in Love's dear  
name.

O Christ, through the ages crucified  
By Christian hate and by Christian pride,  
Come to our humbled hearts to-day,  
Touch them and heal with a heavenly ray ;  
Fire our souls with the love they crave :  
Light of the Universe, shine and save.

ANON.



## MY VISION.

YEARS ago, when life  
all was young and  
and India full of  
thought one night, in my  
walking down a very broad road, thinking  
as I went of the merry chotahazri party  
I had just left, for the jeers of my friends  
still rang in my ears because I left them at  
the call of duty. The earth of the road was  
dark and dusty, and the high, massive wall  
on my left bent with the curve of the road ;  
over the wall, green creepers peeped, and  
tops of trees. I felt conscious that it was  
green and cool there, and wondered what  
more ! On my right, the line of the road  
ran straight, without any bend whatever.  
And I looked into the shadows of a dense  
forest, full of stillness. The trees all had  
straight stems, and looked more like fir  
trees, but were not fir trees. I was hurrying  
along, for my duties lay before me—my  
children, the clothes they should wear, my  
house, the meals I must order, the needle-  
work to be done. I met numbers of people,  
all men, of all nationalities. No rich or very  
well-to-do. Some came towards me, others  
overtook me, all seemed to have an object  
before them. Some walked fast, others  
sauntered. I saw no carts or conveyances of  
any sort, neither did I see a single animal.  
It struck me as strange that no one seemed  
surprised to see an English lady walking  
unattended. I noticed one young man  
walking the opposite way to myself, quite  
near to the wall ; his hands in his pockets,  
his head erect, his eyes cast on the ground  
some way in advance of him, he walked fast  
but without hurry. He was whistling,  
beautifully, some air that so engrossed him  
that he was oblivious to all else. He was  
lost, absolutely lost, in the beautiful music

he made. The sound echoed against the  
wall. In the far distance, I saw coming  
towards me a poor cripple, a man on crutches,  
the knee of the right leg strapped to a sup-  
port. I noticed that the crutches and the  
support were made of light wood. As he  
approached I thought to myself, " What a  
terrible trial to have to go through life like  
that, cut away from so much that is en-  
joyable, even from duties that are pleasures."  
I thought of my own straight body, so strong  
and full of health, the joy of walking, and the  
charm of movement. So I was thinking as  
he came slowly and laboriously nearer and  
nearer. And then I saw his face was white,  
that he was a European. All my pity went  
out to him, a European cripple in a foreign  
land. His shoulders were broad, and I  
realised that he should have been a man of  
magnificent stature. When he was a few  
yards in front of me, I noticed his features  
were regular and refined, and also that he  
was young, and though his clothes were old  
and worn, his face was full of self-control  
and peace, sad but not discontented. My  
heart swelled with pity. I purposely  
looked far ahead of me as he passed, for  
fear a glance of pity might make him un-  
comfortable. I did not once see him beg  
of anyone. No one took any notice of him.  
I hurried on, contemplating, and thinking  
how grateful I ought to feel knowing I was  
straight of limb and full of life. I felt an  
irresistible desire, which I tried to resist,  
to turn round and send a glance of pity after  
him. I could resist the temptation no longer ;  
I looked behind, and to my intense surprise  
and amazement, saw, instead of the cripple,  
there stood the figure of Jesus, a beautiful  
white light about Him, looking towards  
me. Without one moment's hesitation I

ran back. Paying no heed to the dirt, I knelt on one knee before Him, and said, "I knew in whatever guise Thou camest I should recognise Thee." I did not touch His robe, though I wished to do. As He did not speak, I rose and stood before Him, and looked unfearingly into His large eyes. Then He said, in a gentle, strong voice, "Not yet," and very gradually moved (not walked) towards the forest, keeping His calm gentle eyes resting on me and His face towards me. He stopped a few yards from me, with the forest behind Him. I was in the act of following Him, when He raised His right hand and again said, "Not yet." And I saw there was a ditch between me and the forest, with swiftly running water. I noticed the water running over the stones and pebbles. It had not been there before. I felt it was a barrier. The bright figure of Jesus, with the simple luminous white robe, stood about six yards away, on the other side of the ditch, His eyes resting calmly and sincerely upon me. Then, to my regret, I saw my beautiful vision begin to recede. Very, very slowly, it went, whilst I stood with clasped hands watching. How long I watched I cannot tell; not till the last speck of light in the far, far distance went out, and the forest became densely black; only the bark of the near trees were at all distinct, and the running stream caught the dark shadows. I recalled, with joy, that those wondrous eyes had rested on me to the last. The blank and stillness in the forest became profound! Then I seemed to come to recollection, for I had been lost to all but joy and adoration. I looked round, thinking I should find a crowd of people behind me; but no, to my surprise, they were passing as before, to and fro, quite unconcerned. Then, as if a curtain suddenly lifted, I realised that vision was for me and no one else, for I alone had seen Him; that vision so simple, beautiful, and clear. Then something seemed to make me know I had to go on and do the next thing. So I turned reluctantly from the forest, and hurried on, and my heart became light and happy, and the shadow of disappointment passed away. I pictured my tiny children sitting on a white rug, the

Ayahs rattling toys and singing a quaint tune to amuse them, and fill the time till the Memsaib came to bathe them.

I awoke—and there my beautiful vision was in my mind, like a rare story book vividly illustrated, and never to be forgotten. I kissed my slumbering babies in their tiny cots, and busied myself with my daily duties—those duties that take so much time and thought and seem to have so little to show for it all. The quiet moment came at last, and I took up my pen to tell it all to the person who would appreciate it most, and understand. My mother received my letter, and read it over many times, looking often out across the blue sea, such sea as is only seen at Cromer. It was hot, and still, and the waves that curled on the smooth sand were very small. Suddenly a little breeze got up and rustled the sheets of my letter, and tore one away, and danced and fluttered it in the air in play, as it went away for ever. My mother found the sheet that was missing was the one that contained the account of my vision. At her earnest request, I wrote it for her again. She replied, "Still beautiful, but not the same." And so this that I have written will give no idea of what my vision really was. I remember as a child I said, "I know He will come again." As a girl I used to think, "I am certain He will come again, and that I shall know Him." And I used to look for Him in everyone. My feeling was that we could not tell how He would come, in what form or disguise, and we must always be expecting. Now I am a Theosophist, I know we must look for the God in every one. But my idea then was that the personality of Jesus might come in the disguise of the most unlikely. One day, not very long ago, I met a lady who wore a silver star on her dress. I asked her why she wore it. When I heard and understood what the Order of the Star in the East meant, for which this silver star stood, I thought directly of "my vision," and at once joined that company who are waiting and expecting, And I wear my Star.

## MOSLEM INDIA.

**I**NDIA no longer belongs to the Hindus alone. In her beneficent lap rest many of the races and all the religions of the world. The East is the home and nursery of all the world religions, and India is the soul of the East. There rests in her that mighty genius of spirituality which has shaken the slumbers of the world, and given peace and sanctity of life to millions on the globe.

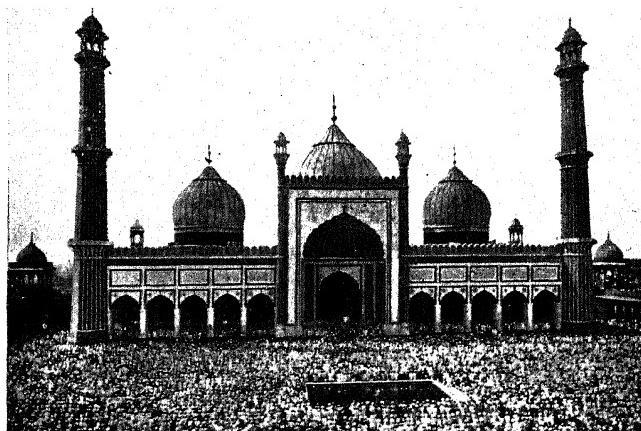
People from all parts of the world who have travelled with their eyes and ears open, must bear witness to the welding of apparently divergent religious thought which is typified by the mosques and musjids of the Moslems,

faith in the "God beside whom there is no God," the great Allah, in whom the wise Hindus were not slow to recognise their great *Paramatman*, the soul and source of all life and thought, whose spirit they were working so hard to realise in the minutest details of life, social and personal.

Primal contentions, general as well as local, inevitable in the case of two powerful peoples, strong in race consciousness and a feeling for freedom and self-respect, reigned for a time ; but eventually the Hindus and the Moslems came to understand each other readily enough, and adjusted themselves to their common call.

### THE MOSQUE, OR MUSJID.

The Mosque, or Musjid, the Moslem place of worship, so characteristic in its architectural expression, and which is such an attractive feature of Indian scenery, standing side by side with the towering Temple of the Hindus, lends no uncertain colour to the life and thought of the people, and has a meaning and significance of its own.



MOSLEMS IN THE MOSQUE AT DELHI,

"It is a problem which concerns us . . . we have a duty to them."

standing side by side with the temples of the Hindus.

Mortal feuds between religion and religion have darkened the history of mankind, but never have the Hindus swerved from their broad national policy, social and political, founded on the basic principle of universal humanity. The Moslems, too, who came to the land of the Hindus long after them, as an invading race, were representatives of a civilisation whose symbol was by no means the sword, and which had for its inner and ultimate inspiration the great principles of universal brotherhood, vitalised by a fiery

The sightseer's interest, deep though it may be, is not all that attaches to it. It is symbolic of the great life and civilisation which flooded the world, inspired by that unique man in ragged clothes, walking the desert sands of Arabia ; and of the rhythmic harmony in which it has come finally to unite itself with the life and thought of the land of Buddha and the *Rishis*.

### THE INSPIRATION.

The Mosques certainly cannot be overlooked. Impossible as it is not to notice the delightful picturesqueness they lend to every

creek and corner of the country, from the hill side to the river bank, in the heart of the village, and among the towers of the towns, it is still more impossible to shut one's eyes to the spiritual meaning of their presence, associated as they are with the finest aspirations of rational religious thought and universal brotherhood, help to the needy, and culture for the millions. Sanctified are these domed places by a magnificent ideal of equality in society and politics, and hallowed, too, are they by the memory of so many a saint and sage. They tell one, in unmistakable language, that Moslem civilisation in India is not something strange and alien, but the common property of the Moslems and Hindus, living in a spirit of amity and brotherhood which would do credit even to the most advanced nations of the present day, boasting of the utmost refinement of thought and polity.

#### UNITED INDIA.

The outside world has thought, and may yet think for many years—and vested interests will always babble—that the representatives of the two great civilisations in India will never unite, or present a common front. But have they not already done so? There may be petty differences between stray individuals, but there are none between the two great sections of the Indian community. There might have been an exchange of blows on hard-fought fields in the past, but even these are as superficial bubbles on the large life of the people, and the motives underlying them were destined to perish. Indeed, they have perished long since. The swords have been put back into their sheaths, and there reigns now a mighty concord full of the greatest promise for the future.

#### THE MOSLEMS' PAST IN INDIA.

Pouring into India in their expansive floods, the Moslems soon merged themselves with the people, and grew into a common nation with them. In all matters, imperial as well as local, the Hindus and the Moslems shared equally in the rights and responsibilities of the State. All offices, civil and military, were equally open to both, they had no differences in their emoluments, and no distinction whatsoever was observed anywhere: they were equally respected units in civil life. No part of the State revenue ever went out of the country. None in any way connected with the State but had his



#### EVENING PRAYER.

*"Islam was born in the desert."*

interests rooted in the soil—even imperial luxury added to the art and wealth of the people. The principles of government were wonderfully democratic, and all revenue extremely equitable.

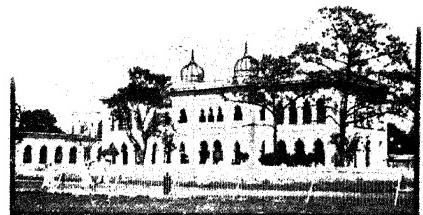
#### MOSLEM LANDMARKS.

The world-famed *Taj Mahal*, that dream in marble materialising the memory of a beloved queen; the *Shikandara*, where the great Akbar sleeps; the *Kutub Minar*, that wonderful memorial pillar of iron; the forts; the palaces; the wondrous wells and streets with the mosques and institutes, are not the only landmarks of Moslem life in India. The Koran, not the least of the sacred books

of the East, has also a palpable place in the life even of the Hindus. It is interesting, in this connection, to remember even Moslem princes and princesses who translated and propagated Hindu books of religion such as the *Bhagavad Gita*. *Urdu*, the *lingua franca*, of India, born of a mixture of Persian and Sanskrit, and a rich system of music evolved out of the original Sanskrit type, remind one still that one is in an India built up largely out of Mussulman life and culture. One can hardly visit a friend in the evening without being treated to some samples of this delicate Moslem music, and time after time during the day—more especially in the morning and at eventide—one is entranced away on the wings of the plaintive *sanai* (the Moslem clarionet), and the rhythmic *tabla* (drum). But one must not pass by the Muezzin call to prayer, the *Azan* that reminds so many of the millions of India, in city and suburb, on hills and on plains, of the higher concerns of the soul. One recollects, as one is tempted to obey the call, that Byron described it as “more musical than Church bells.”

#### THE PRESENT POLITICS OF THE MOSLEMS.

One may ask, have the Indian Moslems broken the link with the past? No. The Indian Moslem was, has been, and always will be, at one with his Hindu brother. His race consciousness, partially dormant for a while during the immediate past, has been called into new life by the awakening all over the world; the shocks of international politics have re-awakened his zeal; the resurrected ambition of sharing with his Hindu brother the danger and the glory of



GOVERNMENT COLLEGE FOR MOHAMMEDANS,  
DACCA.

serving the Motherland, has been doing its work; and England's work in India is building him up into an active citizen of a united India.

Rich in the religious and historic wealth of both races, and in no way an alien to the accumulated culture and wisdom of all the rest of the world, the Indian of the present day is beginning to play a part which will be a glory and a gain to himself and to the race of Man.

#### A NEW BAPTISM.

India has undergone a new baptism in realising that all that her *Rishis* and heroes had taught has also been given to humanity by the great prophet of Islam; and that all those principles of democracy and organisation are not different from, nor alien to, the essence of her ancient creed, but rather a fulfilment and fruition thereof. And the Moslem and the Hindu, merged in an indistinguishable unity, are out working for a common home for themselves, which will also be a home for universal humanity.

HARENDR A N. MAITRA.

O streaming worlds, O crowded sky,  
O Life, and mine own soul's abyss,  
Myself am scarce so small that I  
Should bow to Deity like this!  
This my Begetter? This was what  
Man in his violent youth begot.

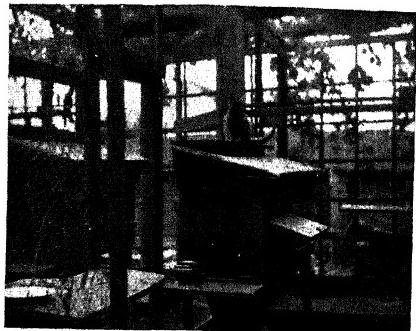
The God I know of; I shall ne'er  
Know, though He dwells exceeding nigh.  
*Raise thou the stone and find me there,*  
*Cleave thou the wood and there am I.*  
Yea, in my flesh His spirit doth flow,  
Too near, too far, for me to know.

—WILLIAM WATSON.—*The Unknown God.*

## HAPPIER DAYS FOR PUSSY.

**I**N Syracuse, New York, a prosperous and happy colony of cats is testifying to the benefits of sympathy made practical. Not in elaborate tombstones for pets passed into the "beyond," not in jewelled collars for overfed, pampered dogs, but in a kind and sensible home for waifs and strays has this sympathy with our "younger brothers" found expression.

In past years, Mrs. De Voe, a follower of the Star, found herself sadly perplexed as to how to provide for a constantly increasing inflow of homeless pussies whom her kind heart could not bear to turn out into the miserable hunted life of an alley cat. A



One of the "apartments" in "Kermit Kattery." Each boarder has an individual sleeping house and a run 4 by 8 by 7 feet. Shelves, drinking pans and vines make life ideal for puss.



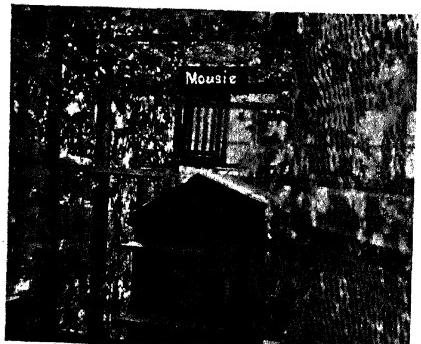
Entrance to "Kermit Kattery." The runs cover a space of 40 by 50 feet, 7 ft. high, providing 20 good-sized "apartments," as well as a long central corridor, all built, painted and wired by Mrs. De Voe herself.



Boarders pay Mrs. De Voe \$1.00 a week, yet there is no selfish restriction of privileges! The wealthy share their good fortune with their tramp brothers, and under the protection of their benefactress all class distinction is ignored.

sacrifice of time and labour, and a part of the back garden solved the problem, and "Kermit Kattery" came into existence. Thither came cat boarders whose owners were glad to secure a safe refuge in which to leave their pets during their absence, and eventually the aristocratic boarders were of sufficient number to support in comfort all the homeless tramps who came to Mrs. De Voe from all parts of the city. Thus a few leisure hours, a suitable garden, and a practical mind, have furnished an opportunity to relieve the sufferings of one of the "depressed classes" of Syracuse!

MARJORIE TUTTLE.



"Mousie"—a multi-millionaire. Her mistress provides a bungalow of special luxury for her and leaves her in "The Kattery every summer. "Mousie" may be seen asleep on the shelf. Strays feed sumptuously on the leavings from a rich cat's table.

# IS THE UNIVERSE IMMORTAL?

A GREAT DISCOVERY IN ASTRONOMY.

**T**HE old order changeth, giving place to new, and man defines himself in many ways. He looked out upon life through the eyes of Carlyle, and called himself a born owl ; he looked through the eyes of Lamartine, and called himself a fallen god. And, though Lamartine was not a priest, nor Carlyle a scientist, yet their definitions are approximately those of religion and science to-day. Religion portrays man as an immortal spirit, while science regards him as an animal.

But to-day is the dawn. We stand on the threshold of a new age ; and much that we have hardly dreamed is possible.

Darwin and his school spoke of the survival of the fittest. But they did not see, as we are beginning to see to-day, that what survives is not the fittest individual, but the fittest family or group. And the fittest group is that which is bound together by mutual affection : the group in which the Christ-spirit is beginning to be born.

The evolution of life is so vast a thing that we can indeed hardly claim to see it. But as we begin to study intelligently the comparatively short period which presents itself to our observation, certain fundamental principles become more and more clear to us. For instance, we can see that function precedes the organ ; that the specialisation of certain cells for a particular purpose depends, not upon any external forms or circumstances, but upon a desire and a determination coming from within. And so we cease to think of mentality as a by-product of fortuitous circumstances, or of the molecular action of germ-cells as the

foundation of consciousness. We are told that in the beginning God said, " Let there be light," and there was light ; but that was before He had created the sun.

There must always be need—desire—thought—before a change can take place in the physical world. In the every-day world this is recognised in the saying, " The pen is mightier than the sword " ; and in the various occult Orders which seem always to have existed throughout the world, it has been expressed in the words, " When the pupil is ready, the Master will appear."

This has been so throughout history. A great ideal must exist in the minds of men before it can become incarnate in the person of one man—or, perhaps, of two or of three men. Jean Jacques Rousseau was a John the Baptist who proclaimed a message which became incarnate in Robespierre. The ideals of unity and independence came simultaneously to the early American colonists, and simultaneously found incarnation in Alexander Hamilton and George Washington. In Italy the same ideals, after slowly coming to birth in the minds of the people, became incarnate in Mazzini and Garibaldi. And it was not until the grand idea of a united Germany had spread far and wide, and had sunk deep, that a Bismarck and a Moltke appeared. It is always by the coming of great ideals that the world is changed ; for, as Edward Carpenter says :—

" These are the Gods that seek ever to come in the forms of men—the ageless immortal Gods—to make of earth that Paradise by their presence ;

But while you bar the way and weave your own little plans and purposes like a tangle of cobwebs across the inner door, How shall they make their entrance and habitation with you ?

How shall you indeed know what it is to be your self ?

The Hindu reader and the student of comparative religion will be familiar with a somewhat similar conception expressed in the *Bhagavad Gita*, in the passage in which Krishna says to Arjuna :—

" I produce myself among creatures, O son of Bharata, whenever there is a decline of virtue and an insurrection of vice and injustice in the world ; and thus I incarnate from age to age for the preservation of the just, the removal of sorrow, and the establishment of joy upon earth."

If we read through and between the lines of human history we shall find many varying signs and characters, but never a full-stop. Whenever mankind have come up against a dead wall—as, indeed, they have to-day in many departments of life—there has arisen a great historic figure with a new message ; one who, extending one hand to his or her weaker brethren, points with the other to glorious horizons yet unseen, to long avenues of thought so far unexplored. Thus, in the realm of science we have had such men as Copernicus, Galileo, Giordano Bruno, and Newton. We have no space here to trace out the regular sequence in which these Lucifers have come to the different physical and social sciences, each time with a new message, throughout the history of human progress. The example which will be most likely to occur to the reader is the sequence of ethical teachers which the world has known—the founders of the great religions. These supermen, who appear to have fulfilled Krishna's prophecy, seem on each occasion to have made use of slightly different means for accomplishing perhaps the same end. First, in the Hermetic "mystery teachings," the great symbol was that of light ; then Zoroaster came and taught fire-worship ; then came the Greek teacher, Orpheus, who taught his disciples by means of music, or the science of sound ; then came Buddha and Christ, the key-notes

of whose teachings appear to have been respectively wisdom and love.

It is now nearly two thousand years since the Founder of Christianity walked on this earth. Is the day coming when another equally great religious teacher will arise in our midst ? True, Nature often re-introduces a problem with the whimsical intention of solving it in an entirely different manner. But, certainly, the thing is not impossible. Perhaps a great man or a great woman will arise who will proclaim to the world a *new* ethical message which will affect it as profoundly as those of Buddhism and Christianity have affected it : a message of such weight and power and comprehension that, without enquiring whence it comes, we shall recognise it as a new force to be reckoned with. For we must remember that Christ was not a recognised authority on any subject under the sun until some time after His death. Publius Lentulus, President in Judea, writing of Christ to the Roman Senate, casually mentions that " Of the Jews He is accepted and believed to be a great prophet of truth, but His own followers or disciples adore Him as being descended from the immortal Gods," and states as his reason for mentioning Him, not that he has ever heard of John the Baptist, but that this Christ " raiseth the dead to life, and healeth all manner of human maladies and diseases."

Indeed, the moralists of His day seem to have regarded Him with a certain amount of horror for going out into the cornfield on the Sabbath ; for upsetting the financiers ; for being an agitator, and spreading discontent amongst the people ; for His refusal to recognise many of the conventional claims, as when He said, " Who is My mother ? Who are My brothers ? " and to the man who asked permission to go and bury his father, " Let the dead bury the dead " ; and for His attitude with regard to property, as in the case of the Gadarene swine. Even to-day we fancy some of the more godly amongst us would look with suspicion on a man who told a woman taken in adultery that her sins were forgiven her, not because she had repented, but because of her great love.

Finally, when all was done, who believed

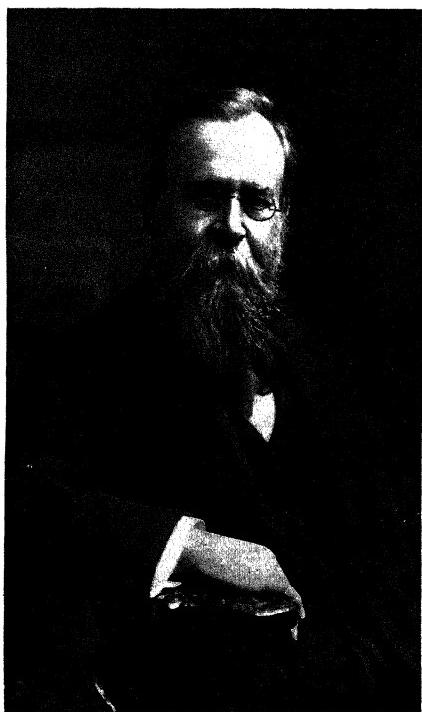
in Him? Did those who gained respect by passing their days in reading the scriptures? Did His disciples? No. If we read to the end of the gospel story, we find that there was but one man who believed in Him—the one man who was able to recognise Him; who, fearing not death, was alone able to look beyond it—the thief who died with Him on the cross, saying, "Remember me when Thou comest into Thy kingdom." As for His disciples, they forsook Him and fled.

This seems to suggest that, just as one cannot successfully put new wine into old bottles, so we must not fall into the error of trying to identify the new message by looking for an echo of the last one. The guide comes to aid us, not when we are in the middle of a straight piece of road, but rather when we have come to a turning-point.

Similarly, our Galileos and our Newtons came, not to elaborate old conceptions, but to proclaim new ones. And such a new conception has just been proclaimed to the world in the latest discovery in that science which probably makes a greater appeal to the human imagination than any other—the science of astronomy. The discovery is described by Lord Kelvin as "the most beautiful correlation it is my lot ever to have known"; and the conception it introduces is that of a universe attaining immortality by continually re-creating itself, in place of the old conception of a universe gradually running down, like a wound-up clock, to eternal death.

In the middle of the nineteenth century, Jules Robert Mayer demonstrated the principle of the conservation of energy, and convinced the scientific world that matter and energy were indestructible—eternal. Later, Lord Kelvin robbed Mayer's discovery of its significance by shewing that the sun and other heavenly bodies were continually throwing off their energy into space, and that when that process was complete, the universe would be dead—and would remain so. Then came the crowning discovery of Alexander William Bickerton that when two heavenly bodies collide, they not do simply coalesce, as was thought, but form a third body, which thus takes its place among its celestial companions of the ages.

Professor Bickerton received an engineering training, passing with brilliant success through the Royal School of Mines and the Royal College of Chemistry. He organised a Science School in Chelsea with such success that over one thousand students were enrolled. Later, he taught at the Hartley Institute, Southampton, holding, at the same time, the position of analyst to the Borough of Southampton and the main division of Hampshire. At the age of thirty he was Professor of Chemistry at Christchurch



PROFESSOR BICKERTON.

(Canterbury College, University of New Zealand), where he taught chemistry, electricity, and physics. His students gained more scholarships in physical sciences than all the rest of the Colony put together, and the honours successes among his students were, on an average, more than seven times as numerous as those of any other experimental professor in New Zealand.

In the year 1877, the appearance of a new star, to whom the astronomers gave the name of Nova Cygni, attracted Professor Bickerton's attention to astronomy. The mysterious star was already attracting the attention of astronomers all over the world. For it was similar to that which, in the second century before Christ, caused Hipparchus to draw up his catalogue of one thousand fixed stars; and to that which, in 1572, made an astronomer of Tycho Brahe, the alchemist. Professor Bickerton says:—

"The accounts of this star show it to have been an astounding phenomenon. All writers tell of the suddenness with which it appeared, and also of the rate with which it increased in splendour. It grew to be brighter than Jupiter, then brighter than Venus at Quadrature; in fact, it grew to be so brilliant as to be clearly seen at noonday. Its incandescence must have had at least a hundred times the intensity of that of our own sun (for it was situated at an infinitely greater distance from the earth). Yet this stupendous apparition appeared suddenly, grew to be more and more brilliant for a month or two, and then, after about a year, diminished to not one ten-thousandth part of its former splendour, and finally disappeared from unarmed human observation."

The enormous variation in the intensity of the light of this star made it somewhat similar to the variable, or wonder, stars, which often appear in pairs, and which go through alternate periods of brilliance and darkness. At that time, astronomers had no theory to account for them which fitted the facts; but they were being closely studied by means of that marvellous invention, the modern armed telescope, of which Professor Bickerton says:—

"This triune eye of science, built up of lens, prism, and film, is the great revealer of celestial mysteries. No hawk-like vision of a Dawes or a Herschel can compare with the percipient power of this marvellous combination. No one member of this triplet of wonders was known to Copernicus, or to Tycho Brahe. All are of modern growth, and have only been combined within the last two decades. The lens increases our light-gathering power a thousand-fold. The prism

sorts the entangled light-telegram, and presents the cypher messages to us in orderly sequence. The photographic film takes in the light continuously, and for hour after hour goes on accumulating its records, until a luminous haze, so slight as to be scarcely visible to the eye even in our most powerful telescopes, is not merely recorded, but significant details of structure are disclosed to the patient investigator, and not merely disclosed to his observation, but permanently recorded; hence, for all time to come, they may be read. So that in case the eye of our minds cannot at present see the clue to the mystery, the message remains to be read in the light of future intelligence, enriched by all the wonderful discoveries of the living present and those of the hopeful future, which will probably be far greater."

When Professor Bickerton had patiently worked out his great theory of "partial impact," as he called it, he had hit upon a generalisation which was to place him on a level with Copernicus, Galileo, and Newton. It was a theory which not only solved the old mystery of wonder stars, but utterly changed the face of astronomy—giving us, instead of the dying universe of fifty years ago, an immortal universe continually re-creating itself. As James H. Worthington says, "Bickerton's induction is the key to the cosmic evolution, and anyone who wishes to advance cosmology must use that key; you cannot pick the wards of Nature's locks."

In the light of Bickerton's discovery, we see that when two heavenly bodies collide, they do not, in most cases, meet exactly end-on, as was thought, but experience a partial impact, or grazing collision. It can be shown by the ordinary laws of probability that a collision of this kind is likely to take place much more frequently than a centre-to-centre collision. Professor Bickerton ascertained that in the case of such a partial collision, the speed of the two bodies would be accelerated by their mutual attraction to such an extent that they would meet at a rate of about three hundred miles per second, the result being that their outer crusts at the point of the graze would first melt into liquid, and then become gas; and

as the two bodies passed on their way, this gaseous portion which had been torn away in the collision would remain behind as an independent luminous body—a rapidly expanding whirl of incandescent gas.

For a time, the intense light of the third body would prevent our seeing the two bodies which had collided; but eventually each of them would become visible to us as a variable star—the incandescent scar left by the collision revolving like the revolving searchlight of a lighthouse. In the meantime, the third body would gradually fade from view owing to the fact that the incandescent gases escaping from it would arrange themselves in concentric shells around it, the lightest gases being outermost; and then, as there would not be sufficient force of gravity to hold them, they would gradually escape into interstellar space.

Thus the areas of space between different cosmic systems are continually becoming filled with atoms and molecules of gas, and these atoms and molecules tend to aggregate together.

Then comes a cosmic birthday. A dead sun passes near to two suns travelling in opposite directions. The double pull of gravity draws it away from its orbit, and it flies off at a tangent with a much greater speed—just like a cricket ball which strikes a cricket bat at an angle, and shoots off again in a different direction. The dead sun

thus escapes from the force of gravity which has been controlling its orbit. Continuing its headlong flight through the nethermost parts of space, it comes violently into contact with the escaped matter and energy which, as we have seen, is stored there; combustion is set up once more; a spiral motion begins; and in the course of time a new solar system is formed, with a sun and planets, which have been thrown off by the spiral motion, just as our earth and the planets associated with it revolve around the sun.

This is the story of the birth of a world—or of a universe. This is the doctrine of physical immortality which the world owes to the greatest astronomer of modern times. It is a great or a terrible doctrine, according to one's preconceptions.

In pondering on such a discovery as this, one becomes aware of the underlying unity between religion and science. For one's mind is led out of the narrow limits which usually confine it like the four walls of a house. One begins to observe times and seasons instead of being carried helplessly along by them as by a stream. One realises with something of a shock that one is, indeed, a being capable of seeing far into the past and the future, and of grasping a mighty plan comprehending millennia. In short, that one is something more than protoplasmic jelly.

JASPER SMITH.

In mental and physical power, the race never remains at a standstill. Neither does the individual. Invention is ever on the move forward, developing new methods to lessen physical labour. Force succeeds force, each greater than the last. In motive-power on the water, the sail superseded the hand or paddle, steam took the place of the sail, electricity or some new form of force will take the place of steam. But greater far than all these are the powers which man is to find in himself out of which are to come results to him for happiness infinitely beyond all that he has ever dreamed of—results which are to revolu-

tionize existing modes of life, and methods of action, but with a peaceful and wiseless revolution; for the superior power is never heralded by trumpet blasts. It comes always from humble and unlooked for sources—in mangers, as in the Christ of Judæa, whose advent on earth was one dispensation of spiritual power and light, to be surely succeeded by others at intervals relatively more perfect; and as regards intervals, eighteen hundred years is a short period in the life of a planet as well as in the development and growth of your spirit and mine.

PRENTICE MULFORD.

## CHILDREN'S COURTS.

*New Treatment for Juvenile Offenders at Home and Abroad.*

A magistrate, wise and kindly, sitting remote and solitary on a raised platform, like a god on Olympus, a couple of policemen in plain clothes, not to be identified as policemen save by their upright carriage, a stout gaoler dressed in a blue-black suit, a tearful mother gazing anxiously from below, the police matron interested and sympathetic, waiting to receive her charge when the case is over, one or two court officials, a representative of the Industrial Council, and a mite of a boy standing just outside the solicitor's enclosure, his little fair head scarcely showing above the fence, whispering the few words he can find courage to say to a gaoler at his side, who loudly repeats them for the magistrate to hear—that is a London juvenile court seen at its best. The description relates specifically to the one held in the Clerkenwell Police Court, King's Cross, but there are others, conducted on much the same lines, at Bow Street, Rochester Row, Old Street, Tower Bridge, Greenwich, Woolwich, and elsewhere. In some instances the adult court is used for the hearing of children's cases. Very few towns in England set aside a special building for the purpose; in London, where several courts are held in one building, it is usual to reserve one for the children, as at King's Cross. No spectators are admitted, there is no dock, and the small offender is not required to stand in the witness box. The courts are generally held twice a week.

The juvenile court has been described by an American writer as "the modern endeavour to secure 'a square deal' for boys and

girls." It embodies recognition of the principle that

THE CHILD IS NOT A CRIMINAL.

though he may be an offender. Before the establishment of these courts, which originated in America, any child over seven might be arrested and tried before the same tribunal and with the same formidable formality as a hardened adult criminal. He might be thrown among depraved, convicted adults in prison. By the very measures which society took to prevent crimes, criminals were manufactured. In their most impressionable years, children guilty of small offences were made familiar with the police court and the goal, and went on by perfectly natural stages from small offences to larger ones, until they became habitual criminals to whom law and punishment were no longer a deterrent, but an extreme hindrance to business, which must be avoided at all cost.

In America, the proceedings of a juvenile court are much less formal than in this country. Experience has taught the authorities in various States, notably in Denver (Colorado) and in Seattle (Washington), how to develop the work on the best lines, and some very valuable sociological data are being accumulated, while at the same time scores and hundreds of children are saved from criminal courses. Judge Ben Lindsay, whose portrait, in company with his wife, appears on the next page, conducts the business of the children's court at Denver with a sort of

INSPIRED INFORMALITY.

He is one of the most famous of the American

## CHILDREN'S COURTS.

children's magistrates. It is his practice to talk privately to the children who come before him, unlocking their hearts by his magical sympathy, and learning much of their inner life which the children's parents never knew. Thus, with full knowledge, he is able to treat each case individually, knowing the perils and temptations the juveniles have had to face, and aware of what predispositions have conspired to make them transgress. No one who has

things that concern children properly belong. In Sydney, though the cases are investigated by a magistrate, and a sergeant in plain clothes has charge, the court is held in Ormond House, a large building belonging to the Education Department, and under the care of that department the children remain. The court sits every morning to deal with all matters affecting children. No spectators are admitted, no reports are allowed to be published. But opinion is divided in Australia upon the question of making the proceedings less formal, and more upon the American model. In the latter country, the court-room resembles a business office rather than a court-room, and the judge conducts his examination in low, conversational tones, in the presence of friends and relatives of the child offenders, ordinary spectators not being encouraged in any way to attend the sittings. No American judge, by the way, sacrifices his professional career by becoming a children's judge, the salaries attaching to these duties being equal to those of the highest judicial appointments.



THE COURT SCENE.

*Reproduced by permission of "The Christian Commonwealth."*

studied the work of these courts can doubt that Judge Lindsay, and other wise and sympathetic magistrates, have saved many hundreds of children from becoming criminals.

Midway between the methods followed by Judge Lindsay and other American magistrates, and the police-court methods followed in this country, is the sensible system adopted in Australia. In several of the States of Australia the children's courts are entirely dissociated from the departments charged with the administration of law and justice. They are placed under the Education Department, where all

### A VERY REMARKABLE DEVELOPMENT

arising from the experience of these juvenile courts is the study of the causes of juvenile delinquency from the point of view of the medical man and the psychologist. In connection with the children's court at Seattle and at Denver, the clinical classification of delinquent children, according to

pathological investigations, has been systematically pursued, and this is becoming a feature of the work in other American courts. Official provision for diagnosis on these lines has been arranged, a physician being appointed to take charge of the juvenile office. His business is to ascertain as far as possible what pathological causes—social, physical, or mental—are responsible for the offence, and to advise suitable treatment. In this way a new method of study is being evolved which enables the court to deal with a child offender much in the spirit of a physician approaching a patient in his consulting-room. It is less the fact of the offence as the causes that have led to its perpetration which concern the court; and investigation and treatment are both based upon the principle that the child cannot be successfully dealt with until it is known what is wrong either with the child or his surroundings.

Another important and significant departure is the appointment of a woman deputy judge in the Juvenile Court of Cook County (Chicago). Her duty is to hear the case of each delinquent girl in the presence of the offender's parents.

#### THE WOMAN JUDGE

acts as the representative and assistant of the presiding magistrate. It is believed that these girls will more readily unburden themselves to one of their own sex, especially if

allowed to do so out of hearing of the public, and surrounded by sympathetic friends.

The new Bill providing for the establishment of juvenile courts in France, which are expected to be in working order in a few weeks, makes a similar proceeding possible in that country.

In England it must be admitted that the children's courts have not been the complete success they were expected to be, when they were set up under the Children's Charter. The Penal Reform League have urged that the courts are not sufficiently separate and distinct from ordinary police courts, since they are held in the police-court buildings and frequently in court rooms furnished with docks and partitions for the trials of adults; often, too, there are no suitable waiting rooms for children and their relatives. It is also pointed out that police magistrates are too much occupied with other business to allow them to devote enough time and attention to the work of the children's court; and constant concern with adult criminality prevents the cultivating of the special qualifications of sympathy, insight, and social experience needed by children's magistrates. Herein, as in many other fields of social experiment, the United States can teach us much.

*(Reprinted from the  
"Christian Commonwealth.")*

### OUTLINE IN ART AND LIFE.

The great and golden rule of art, as well as of life, is this:—That the more distinct, sharp, and wiry the bounding line, the more perfect the work of art; the less keen and sharp, the greater is the evidence of weak imitation, plagiarism, and bungling. Great inventors in all ages knew this. Protogenes and Apelles knew each other by this line. Raphael, and Michael Angelo, and Albert Durer are known by this, and this alone. The want of this determinate and bounding form evidences the idea of want in the artist's mind, and the pretence of plagiarism in all its branches. How do we distinguish the oak from the beech, the

horse from the ox, but by this bounding outline? How do we distinguish one face or countenance from another, but by the bounding line and its infinite inflections and movements? What is it that builds a house and plants a garden but the definite and determinate? What is it that distinguishes honesty from knavery but the hard and wiry line of rectitude and certainty in the actions and intentions? Leave out this line, and you leave out life itself; all is chaos again, and the line of the Almighty must be drawn out upon it before man or beast can exist.

WILLIAM BLAKE, *Prose Fragments.*

## GIVING UNDERSTANDING.

H. P. BLAVATSKY had that wonderful intuition of discovering hidden treasures in all the people she came across. On page 33 of *Old Diary Leaves*, Vol. I, we read that "it almost seems as though she were always dealing with *inner selves* of men and women, and had been blind to the weakness or corruption of their visible bodily shells."

Such an attitude now calls for serious and deliberate cultivation. Without it, the razor path must lead to a fall; with it, the dawn of the New Era has commenced. To help wisely, we must have learned many things. We must have studied, as we have been told, the hidden laws of Nature, so that in seeing their working we become knowers of the hidden springs of men's actions. To sense the inner aspirations of another means we can directly act on that particular divine impulse, instead of merely being sympathetic in a general, and often ignorant, way. The most obvious things about a person are seldom the real things at all. Those obvious things represent what he is living out; even as a horoscope, I am told, often shows just the influences the man has nearly exhausted. To help deeply, our vision must pierce the shell of outer circumstance, perhaps several shells, before we get within measurable approach of the real man. Probably, he will hardly agree that what you see is him at all, but you are working for a grander end than his immediate appreciation; you are trying to be a student of occultism; you are trying to awaken in your friend his greatest good.

Our preparation for the Star must, in a large measure, be in the right understanding of men and women. In these years, now commencing, we should value the opportunities of mixing with "impossible people," for it is certain we shall need every faculty of insight and intuition to be finely tuned to do effective work at the Great Time. "The true spiritual teacher," it is said in *Prasnotaramālikā*, is "he who, having grasped the essence of things, ever seeks to be of use to other beings." We must grasp the essence ourselves first, and to do this,

loving service among our fellows is the surest road.

Is not the joy of some relationship with a Master partly in the knowledge that we are perfectly understood, and that out failures are not ultimately failures? And it is that joy which, in some limited way, we may give to others, if we but attempt to understand the essence, the inherent strivings, "all instincts immature, all purposes unsure." Indeed, the very thing that is ignored and even ridiculed in a man, may be the very gold which we have to discover, seize, and show to his dimmed eyes. What a tower of confidence H. P. Blavatsky must have been, and it was because she saw and told each man what he was worth to God.

While we are striving to see our brothers and sisters, according to their inner selves, there is one aspect which, if cultivated, may save us some personal anxiety; and that is, to believe that our brothers are also trying to see in us that very best and brightest. Like all true things, we have heard it over and over again, yet it has to be continually told us in different ways, that much of our uneasiness of mind is from imagining our fellows to be thinking unjust or unfair thoughts of us. We may be assured that our best friends are thinking the best, and our other friends are not troubling about us at all!

It works out, in practice, that if we can perfectly harmonise with our intimates, our Karmic obligations, we shall have little trouble in understanding and right valuing of those who we may, for convenience, call "the public." If "at home" we have successfully trodden the razor path, it will be easy to do so in the far country.

By "home" is meant that family of fellow-workers whom Karma has brought together. "Home" is meant to provide opportunities, under agreeable conditions, wherein we can forge tools for the Master's use. It is to be expected that amidst the family surroundings, there will be many mistakes, but these are hushed up within the honour of the family. And it is this very

intimacy, this sympathetic and mutual love "at home," that enables us to meet the public with helpful understanding. We do well to value fully the happy relationships that have come to our lot. In these, our intuitions may grow rapidly, and yet so tender and delicate are the flowers of human love that we may, in carelessness or harshness, destroy for ever in this life our greatest chance of "salvation." We should value greatly, for example, the privilege of being members of the Order of the Star in the East.

It would seem as if, in these waiting years, we were being deliberately thrown among all manner of people. The cosmopolitan nature of the Theosophical and all kindred societies, the facility of travel, the translation of the nation's best books—we have been forced to see other points of view, and if this has been of value to us, we shall have become ready and alert to see other points of view, ready to understand experiences other than ours, ready to see the best.

We are told that men are divided into a

definite number of types. Each type is divided, and each sub-type is again divided. The sub-division goes on endlessly, so that we realise there are as many types as men. This follows from the very fact of manifestation. Now, the nearer we can approach in understanding to a man's own individual type, the more we can help him. To have sufficient discerning to discriminate the main types is something, but greater discerning than that is needed by those on the quest for souls. In the early stages, we probably "ticket" men and women according to prescribed pigeon-holes, thinking, thereby, we are understanding. But the more insight we obtain, the less shall we ticket people. The individual will shine forth in all his splendour, and we learn what is his particular and special need. Special and particular in that none other suffices. To do this perfectly would mean gifts more than human, but it is the ideal of pure service, and if we render it to the least of His children, He shall even do it unto us.

SIDNEY RANSOM.

### A CALL.

L ISTEN! A sound of music deep and far,  
Faint in the distance of the heart's  
desire,  
Yet mystically near, a radiant star,  
Of shining sound, a symphony of fire,  
Thrills in the Wind that ever sweepeth on  
From heart to heart, uniting each with all,  
Gathering all voices of the ages gone  
In one sublime, awakening, gracious call  
To fuller, purer life—at last to be  
Realisation of unnumbered dreams,  
Nearer th' Eternal than humanity  
E'er yet hath known. Like starry lightning  
gleams  
The notes that tremble into one great chord  
Have breathed a Name, articulate alone  
In formless sound, not yet a spoken word;  
Yet listening hearts have caught its  
whispers, known  
Through long dark centuries, the Name  
translated  
Into as many tongues as there are lands  
Where Love is, peoples only thus related  
In aspiration toward th' Ideal that stands

Behind all dreams of ultimate perfection.  
Let us unite the music of our lives  
With this vast chord that brings to re-  
collection  
The truth toward which opinion ever  
strives,  
Unveils our straining eyes to more of Light,  
And with a mighty flood of rushing Sound  
Transmutes the walls of ages out of sight;  
Dawn-rays wherein colours undreamed  
are found  
Pour o'er the flood-gates of our thoughts  
to-day!  
Let us uplift our music ceaselessly  
In worship which is Service—so His way  
Will be prepared, a path of Harmony,  
Sparkling with stars that throng each  
mighty ray  
Blending in Light, the children of the Day;  
And all hearts toward each other's Peace  
will move,  
Looking for Him, the Christ, the Lord of  
Love.

L. M. WILLIAMS.

## NOTES AND COMMENTS.

### A WONDERFUL VISION.

The congregation at a small mission hall in Island Place, Llanelli, says the *Daily Mail* of July 15th, state that while Mr. Stephen Jeffreys, of Maesteg, Glamorgan, was preaching there on the previous Sunday, they saw the head of Christ appear on the wall. "My back was turned to the spot," said Mr. Jeffreys, "but my attention was called by the congregation, who were gazing spellbound behind the pulpit. There was the face of our Saviour standing out boldly on the wall. The Man of Sorrows was looking on us with love and compassion shining from His eyes. Some of the congregation saw the head crowned with thorns, but I did not see it. The face haunts me still. The vision remained on the wall for hours, and the building was left open for anyone to see it. Many unbelievers fell on their knees."

### THE CASE OF THE BLACK MAN AGAINST THE WHITE MAN IN SOUTH AFRICA.

Commenting on a speech made by Lord Gladstone, the retiring Governor-General of South Africa, at a farewell banquet given in his honour at Pretoria, the *Daily News* has some outspoken remarks to make on the problem of the black man in Africa. In the course of his speech, Lord Gladstone confessed that "he could not leave South Africa without recording his deep conviction of the urgency and gravity of the native question. There was among the natives, undoubtedly, a growing distrust of the white man, and he wished that all white men would study the blacks as the blacks were studying the whites." The *Daily News* informs us what precisely the native question is, to which Lord Gladstone made allusion, and why distrust of the white man is growing. "In carving out estates for themselves in Africa," it says, "the white races have shown little regard for the claims of the black man. They have appropriated his land, and in appropriating his land have taken away his

economic freedom, and have left him in a worse case than they found him. How the native has been dispossessed may be illustrated by the facts in regard to the Union of South Africa. Here the blacks, as compared with the whites, are in the proportion of nearly four to one; but they are in legal occupation of only one-fifteenth of the soil. Under the Natives' Land Act, which has brought the matter to a crisis, even the poor fragment of rights in the soil that remain seems doomed. For under the Act, the native is denied the right—except with the quite illusory 'approval of the Governor-General'—to purchase, hire, or acquire any rights in land from a person other than a native. Under this provision, the native whose tenancy expires, or who is evicted from a farm, is legally denied any career except that of a labourer. He cannot own, he cannot hire, he cannot live a free man. In the language of Mr. Dower, the Secretary for Native Affairs, he must 'sell his stock and go into service.' He must accept any conditions the white farmer chooses or the mine-owner gives, and an ingenious clause encourages the white farmer to exact unpaid service from the native tenants. In a word, the native is a legal serf in his own land."

A deputation, consisting of five members of the South African National Congress, is at present in England, seeking from the Colonial Office (1) a suspension of the operation of the Land Act, just alluded to, pending the report of the Delimitation Commission; (2) an inquiry into native grievances under the Act; and (3) an assurance that the Home Government will express its concurrence with certain promises made recently on behalf of General Botha, but obviously depending for their value on the continuance of his personal political supremacy. [These promises, explains the *Daily News*, were that he will in due time take measures (1) for gradually expropriating lands owned by Europeans within defined native areas for the settlement of natives; (2) for the extension of individual native tenure; (3) for the good government of

native areas by Native Councils and otherwise. "This is a promise," it comments, "which no doubt General Botha will keep if he remains in power; but if he does not remain in power, it is valueless."]

Summing up the whole matter, the *Daily News* very truly says: "It is time that Parliament gave some attention to its obligations in regard to the South African native. He has no vote and no friends—only his labour, which the white man wants on the cheapest terms. And the white man has got this by taking his land and imposing on him taxes that he cannot pay. In fact, the black man is 'rounded up' on every side, and if, as the deputation suggest may be the case, he is forced to acts of violence, it will not be possible to say that he has not had abundant provocation." Until something definite is done to remedy these just grievances and to recognise the principle that the black man has rights on his own soil, the article concludes, the phrase about "the white man's burden" is only an unpleasant euphemism for "the black man's servitude."

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#### *A PRACTICAL SUGGESTION FOR THE WOMEN'S MOVEMENT.*

We reprint below the closing paragraphs of Mrs. Annie Besant's wonderful oration on the Women's Movement, delivered to an overflowing audience at the large Queen's Hall, London, just before her departure for India. They are interesting as containing a practical suggestion, which may possibly be taken up by the leading spirits of the movement, and which, if adopted, would put an end to an intolerable situation :

"We are," said Mrs. Besant, "coming near to a General Election. Why should not the Liberals promise that when they come back there shall be a Government Bill giving the franchise to women, a Bill supported by the Government—the only way in which a Bill can get through this overcrowded House of Parliament? Why should they not do this?

"More than half the Cabinet is in favour of it; why should they not see that there is no end to this struggle, except by giving

the women what they ask, making it a plank in the Liberal programme for the future? If they do not, you may be sure the Conservatives will; they will not be so foolish as to lose the opportunity of bringing the women over to their side for many and many a year to come. But the Liberal Party ought to do it, with the memory of John Stuart Mill behind them, and many another great Liberal; they ought to be the ones to give the suffrage to women.

"England, with her colonies in front of her, is distinctly left behind, and her statesmen are repeating these outworn arguments, which the effect of the suffrage in her colonies has so thoroughly disproved. That is why it seems to me it might be well for you to look at these in detail—I am only able to give you them now in outline—in order to convince yourselves that wherever woman suffrage has been granted the result has been only beneficial to men and women alike.

"If it were promised that this should be a Government measure, then one feels sure that the militant women would wait and see if that promise were redeemed.

"But, naturally, there must be one condition; that with the ceasing of all this violence because of a promise to make this Bill part of the Liberal programme, there would be an amnesty for all those who have suffered hitherto in the struggle.

"How far are we to go? You see that men now, hooligans, insult women in the streets, and the magistrates are not punishing them; they let them go free; they send a woman to gaol for a violent word, but do not do anything but tell a man to go away and warn him, although he has committed violent actions. There is the danger into which we are drifting, mob law instead of true law, lynch law instead of justice.

"It is a case in which every patriot should try to find some way out of the difficulty; there must be yielding on both sides, save on questions of principle, and the continuance of violence for another eighteen months is not a principle but a question of detail; the women might and ought to give it up, if the promise were given them of making the suffrage an official thing, a

promise which has not been given them before.

"If it be possible, may not an end be put to this terrible strife? I do not ask that any principle shall be given up. Unless women's suffrage be granted, then it must go from bad to worse, until at last it has become so horrible that the whole country will insist that justice shall be done.

"There is but one end possible, the doing of justice; there is but one way out, the giving of the vote to women. Do not let pride and prejudice on the side of Parliament, and suffering and anger on the side of the militants, make all peace impossible; the militants may be a little patient now, for their triumph is sure. They have made the question impossible of hanging in the balance any longer; it must be decided one way or the other. Let them be content with that tremendous triumph; let them feel how they have served the cause they loved; and surely their suffering has been terrible enough!"

#### "IN DAYS TO COME."

"And in the days to come people, looking back upon this struggle, shall marvel that in free England such a struggle could ever have been waged. In that day, when men and women are together in the rights of citizens, in the freedom of the country, in all patriotic work, oh! then to those who have suffered shall come the glory of sacrifice which has made that triumph possible; for they shall be acclaimed by history as warriors who made the woman's cause triumphant."

Shortly after the delivery of this speech, a correspondent wrote to the *Christian Commonwealth* suggesting that definite steps should immediately be taken for drawing together, into a league, those advocates of women's suffrage everywhere who were in favour of Mrs. Besant's proposal. How far this plan has been carried into effect, we do not know; but it certainly strikes us as an admirable idea. Everybody is agreed that the present situation is impossible, and it would be difficult to point to any other way out of it than that which Mrs. Besant suggests. Let us hope that the proposal

contained in the letter to the *Christian Commonwealth* will bear fruit.

#### *THE TYRANNY OF PARTY.*

The *Nation* has an interesting comment on that over-development of the party machine which is stifling all true parliamentary life to-day. "Inside the House," it says, "the strict mechanical control of party becomes more and more intolerable to men of finer temper and intelligence. To be deprived of all effective initiative, or even criticism, on really critical occasions, to have no real voice in determining the course of legislation or administration, not even to be entitled to receive information upon crucial events in foreign policy, to be reduced to smothered private meetings for expostulations which are powerless to deflect the will of the Cabinet, such is the fate of the ordinary member, whichever party is in power. Men of intellect and independence are more and more refusing such a rôle. This subservience to a party machine is largely responsible for the loss of confidence in democracy. The over-power of organisation, with its rules of formal orthodoxy, is not, of course, confined to politics. In every profession it is an instrument of deterioration, stifling the finer qualities of individual judgment and aspiration. The medical and legal professions suffer incalculable evil from its formation; the churches groan in their institutional slumber. . . . Even in politics occasionally there rides into the field a freelance crusader armed with the strong sword of his convictions. But he can seldom survive. For man is no more born to work alone than to live alone. Not to dispense with association, but to adjust it to the changing needs of the times, that is perhaps the most urgent of all needs, whether in politics, religion, literature, or any other art of life." The real condemnation of the fixed party system, remarks the writer, is that it is "false to fundamental facts. Association by more or less mobile groups, shifting their co-operation with the set of issues, must come to displace the existing party organisations. Electoral and parliamentary arrangements must adjust

themselves to these elementary demands of honesty and human intelligence, unless we are prepared to see our State still further harden into a soulless mechanism, operated by experts, and grinding out laws, expressing at the best the ingenuity of official experts, at the worst the demands of interested pay-masters." It is a very trustworthy generalisation of human history that institutions, like organisms, become rigid when they are nearing death; and this is what is obviously happening, with many other of our institutions, to Parliament to-day. It is clear to the thoughtful observer that Parliament, in its present form, has not very long to last. We are witnessing the death, by self-strangulation, of a system that is no longer adapted to the needs of the times. Some observers, bolder than the rest, would, indeed, venture to forecast that even within the next quarter of a century practically the whole of our present machinery of government will be scrapped and replaced by something more sensible and more workable. This may well be so, for we have no idea how breathlessly events will move between now and, let us say, 1940 or 1950. The mere fact that discontent is rife within the walls of the Houses of Parliament themselves is sufficient to show that, so far as Parliament at least is concerned, profound changes cannot be far off. And how relieved we shall be when they come! For who has not sickened of the diurnal farce at Westminster, and at the present playing at the governing of an Empire?

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#### *THE ABOLITION OF THE DEATH-PENALTY.*

The following, taken from *Modern Society*, of May 21st, may be of interest to those readers who feel that the time has come for the abolition of the death penalty. It is harrowing and horrible, but plain writing on such a subject cannot but make unpleasant reading. It tells the story of the case which finally roused the conscience of England to put an end to capital punishment in cases of shop-lifting:—

"From 1749 to 1771," says the writer,

"England hanged 109 men and women for shop-lifting alone, but not until Mary Jones, nineteen years old and pretty, was hanged at Tyburn in 1808, did England awake to the horror of it. Mary Jones's husband was kidnapped on a press warrant for service in the Falkland Islands, and the girl-wife was dispossessed of everything she owned, except her two children, in an action for debt. At her trial it was shown that she had lived in credit and had wanted for nothing until a press gang came and stole her husband away from her, but since then she had had no bed to lie on, nothing to give her children to eat, and they were almost naked, and perhaps she might have done something wrong, for she hardly knew what she did.

"But it was proved against her that she had gone to a linendraper's shop in Ludgate Street, had tried to slip under her cloak a piece of coarse cloth from a counter, but had been seen by a clerk and had lain it back again; for this she was hanged. On the gibbet her three-year-old baby was torn from her skirts and another baby taken from her breast, and the thousands who had gathered at the Tyburn gibbet were thrown into such hysterics by her death that shop-lifting was swept for ever out of the criminal code of England.

"By such events is history made. Perhaps some day people in Great Britain, when they consider its dangers and horrors, will be roused to take a similar view of capital punishment in general."

The demoralising effect of public executions has long been recognised, and these were finally done away with in the 'sixties. But, as an example, which may bring home to the modern mind the psychological effects of such exhibitions, the case of the hanging of John Lechler may be quoted. "The hanging of John Lechler," says the writer in *Modern Society*, "which brought 15,000 persons around his gallows at Lancaster, Pennsylvania, U.S.A., displays typically the influence exercised by the death penalty on the masses. During Lechler's first death struggles the great throng gaped in silence, but before the slight, slow vibrations of the swinging body were ended a period of drunkenness and crime broke out which

resulted in twenty-eight arrests before night-fall, one for a murder of the same atrocious sort for which Lechler had just been hanged."

The practical argument against the death-penalty is suggested by the last words of the paragraph above quoted. The death penalty is not a deterrent of crime, partly because, in a measurable degree, it brutalises the civilisation which imposes it, and partly because, as the same writer observes, the severer the penalty the more difficult does it become to obtain convictions under it. About the two first decades of the nineteenth century, when there were no fewer than 222 crimes which in England were punishable by

death, it was notoriously difficult for even the flagrantly guilty to be found so by any jury. Consequently, the country was overrun with thieves and ruffians, and the penal code was brought into general contempt. "Penologists the world around," concludes the writer, "will corroborate to-day the doctrine of one of the earliest and greatest of penologists, Beccaria: 'It is the certainty, not the severity, of punishment which deters men from crime.'" He is strongly in favour of the complete abolition of the extreme penalty in all cases, on the grounds not only of humanity, but of practical usefulness.

## FROM FRANCE.

**A** SIGNALER: l'intéressante fondation nouvelle de la revue "Foi et Vie": *l'Ecole pratique de Service Social.*

La revue peu de temps avant l'ouverture de cette école, exposait ainsi son idée directrice et son plan d'études:

"Nous voulons," disait-elle, "*former des ouvriers du service social.*"

Qu'on nous comprenne bien: nous ne disons pas qu'il n'y ait point d'ouvriers au travail. Manifestement il y en a beaucoup. Le champ du travail social n'est pas désert: sur certains points il y a presque cohue. Mais il y a peu d'ouvriers ayant une "formation." Dans le service social, beaucoup, la plupart, ne sont guère que des manœuvres, ce sont des "bras." Or si cent ouvriers ne sont capables que de servir les maçons pour un qui sait tailler la pierre ou manier la truelle, le chantier social risque d'être dans le désarroi et l'édifice du monde nouveau de ne pas monter très vite.

En fait, les bonnes volontés s'engagent dans le service social au petit bonheur, au hasard des rencontres. Quelqu'un dit "il nous faudrait du monde, ne viendrez-vous pas nous donner un coup de main?" et l'on entre dans ce qu'on appelle une "œuvre" et l'on travaille là sans horizon, sans orientation. On n'a connaissance ni du problème où l'on a mis le pied, de son ampleur, de sa gravité angoissante; ni du plan d'action

concertée, multiple, toujours nouveau et changeant où l'on est engagé; on ne connaît ni l'ensemble du travail, ni dans l'ensemble le point précis où l'on a son poste.

Dans ce service social tel qu'il est, étroit, certes, actif partant, on ne peut qu'être frappé de la bonne volonté qui, se dépensant, se perd . . . faute de *savoir*, faute de *formation*.

Je note au hasard, parmi beaucoup, quelques faits:

Une loi a été récemment votée qui institue des *conseils de tutelle*, pour les enfants moralement abandonnés: on peut se présenter pour servir de tuteur à un de ces enfants et par là faire beaucoup de bien. Mais peu de gens se présentent. Une loi excellente est en train de rester lettre morte, car qui la connaît?

Mr. A. Mesureur nous racontait qu'il recevait à chaque instant des lettres suppliant l'Assistance Publique d'hospitaliser un enfant, un ouvrier, une mère de famille, et l'on mettait en branle l'intervention des hommes politiques. Or, c'étaient des cas où l'hospitalisation était de droit, où il n'y avait qu'à réclamer son droit! Mais qui connaît la loi, même parmi les hommes politiques?

On peut lire tous les jours dans la presse les donations faites à l'Etat par la libéralité privée. Or, chez les donateurs quelle

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lamentable pauvreté d'imagination ! Quel argent gaspillé en fondations inutiles ou saugrenues ! S'ils savaient, les braves gens, où sont les besoins ! Mais ils ne savent pas.

Dans le public on croit que en dehors de l'Assistance, de la "charité" proprement dite, au vuex sens du mot, les questions sociales, le *service social* c'est l'affairs de quelques théoriciens, de quelques techniciens, de quelques praticiens.

Nous fondons une école où ceux qui veulent *agir*, faire leur *service social* commenceront par *apprendre* et par *savoir* comment on fait son service. En un temps où la solidarité de l'individu et de la société, de chacun et de tous est devenue un fait éclatant à tous les yeux, où il n'est bruit que de devoir social et de dette sociale, en un temps où la science arme dans la société avec une égale indifférence le mal et le bien, où le mal en profite formidablement, où, en particulier, les chrétiens prennent conscience de leur mission qui est de fonder le royaume de Dieu sur la terre, qui de nous ne voudrait faire son apprentissage de *service social*? Qui ne voudrait apprendre où sont les problèmes, où sont les maux, où peut être l'action efficace, comment dans le monde des besoins pressants, servir ? *Pour ceux-là nous fondons une école pratique de service social.*

Chaque leçon aura le même plan : 1° Les faits actuels, le problème. 2° La législation. 3° L'action. Les leçons dans la salle des

cours seront appuyées par des visites dans les champs, disons les chantiers, de l'action. On verra sur place, en train de fonctionner, l'œuvre sociale et ce sera la leçon de choses. Une section du travail, facultative, mais très importante aussi, sera celle des stages que nos étudiants pourront faire suivant leurs aptitudes et leurs goûts dans les œuvres les mieux outillées et les plus effectives.

De la mi-novembre à la fin mai il y aura une leçon par semaine et une visite, toutes deux obligatoires.

Le cycle d'études durera deux ans. Il portera, la première année sur la *souffrance* ; la dernière année sur le *travail*, la *récréation*, et *l'éducation*.

Nous sommes convaincus que de ces cours, faits presque tous par les apôtres de causes où la morale et l'hygiène s'unissent se dégagera une grande vibration d'âme.

Notre école s'adresse à tous, les jeunes gens sans doute n'y manqueront pas. Autrefois, on mettait chez les hommes un point d'honneur à n'entrer dans la vie civique qu'après avoir fait les études qu'on appelait des *humanités*. Aujourd'hui plus que jamais c'est un devoir de faire des *humanités*, mais pour les faire vraiment il faut consacrer un temps qui ne soit pas trop médiocre, à une "*école pratique de service social*."

Pour tous renseignements s'adresser aux bureaux de la revue, "Foi et Vie," 48 rue de Lille, Paris.

